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HINDU LAW c

WITH AN APPENDIX OF

MAHOMEDAN LAW OF INHERITANCE

BY

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TO

Edward Byles Gowell, Esq., M.A.,

Professor of Sanskrit, Cambridge, Sometime Principal Sanskrit College
and Professor Presidency College, Calcutta,

THIS BOOK

IS

DEDICATED

AS AN HUMBLE TRIBUTE OF GRATITUDE

for his unfailing kindness and generous encouragement to the
students placed under his care in India,

AND

AS A SMALL TOKEN OF THE SINCERE RESPECT

for his memory which is treasured up in the minds of the Indian
students with feelings of Affection and Reverence,

By one of them,

Specially benefited,

THE AUTHOR.

उत्सर्गः ।

परमभट्टारक-श्रीलश्रीयुक्त इ, वि, काउण्ड—

परमाराध्य-गुरुदेव महोदय—

करकमलेषु ।

प्रज्ञानिधे प्रकृतिसौम्य महर्षिर्गुर्तं ।
हे भारतीतनयरत्न गुरो ! नमस्ते ।
हित्वा चिरं वससि यद्यपि नः सुदूरे
त्वं नस्तथापि हृदयानि जहासि नैव ॥

अस्माकमाराध्यतमो गुरुस्त्वं
श्रित्या वयं ते सुतनिर्विशेषाः ।
अस्माकमेवं स्पृहनीय आस्तां
सम्बन्धबन्धो जननान्तरेऽपि ॥

विना भवन्तं तव पुत्रकोऽहं
कस्मै मदीयां कृतिसुसृजामि ।
स्व-हस्त-संबद्धित-पादपस्य
फलं यथा गन्धमिमं गृहाण ॥

कविकाता ।

१८१६ शकान्वाः

ज्यैष्ठः ।

प्रणत-भक्त-सेवकस्य

श्रीगोलापचन्द्रशास्त्रिणः ।

P R E F A C E .

In 1882, when I was appointed a lecturer on law in the Metropolitan Institution of Calcutta, a pamphlet was prepared by me on some of the subjects of Hindu law, for the use of my pupils. As there was a general demand for a book of that description, I was induced to revise the pamphlet and republish it in a more complete form in December, 1887. That edition was sold out more than two years ago, and I was requested by friends and students to prepare a complete work on Hindu Law to meet the wants of both students and practitioners.

I have not, however, been able to comply with their request for two reasons; first, owing to the multifarious duties I have to attend to in an indifferent state of health, I have very little time and energy to spare for a work of that kind; second, the admirable work on Hindu Law and Usage, by Mr. Mayne, has supplied practitioners with all references to cases and texts, required by them. His work, however, is not suited to the wants and capacities of students so well as of practising lawyers. The present work is designed specially for the benefit of students and young practitioners.

What I have endeavoured to do in this work is, to explain the principles underlying the Hindu Laws and Usages, from a Hindu point of view, and point out the departures by our Courts from the Hindu Law as explained by Sanskrit commentaries and traditional interpretation. As the students are mostly Hindus, I have

directed my efforts to set forth the reasons in support of such of the Hindu customs and usages as are at variance with those of the civilized countries of Europe, in the hope that the students may be in a position to form an idea of the true character of those customs and usages.

As Sanskrit is now widely taught in our schools and colleges, I have given the original Sanskrit texts wherever they could conveniently be introduced, with the object that the law would be better understood and more easily remembered with the help of those texts, than from an English translation. Such translation has also been appended to them.

References have been given to all the leading cases on the subject of Hindu Law; a complete digest of cases is not within the scope of this work; a selection has accordingly been made, and generally the latest on a point has been given, the perusal of which will enable the reader to find out the earlier ones.

The general rules of inheritance, according to both the Sunni and the Shia School of Mahomedan law, are given in the appendix.

My thanks are due to Babus Sivaprasanna Bhattacharya, B.A., B.L., and Krishnaprasád Sarvādhikárá, M.A., B.L., for going through the proof sheets, and to Babu Surendrachandra Sen, B.A., B.L., for preparing the Index.

G. S.

20, MIRZAPORE LANE,

Calcutta, 9th June, 1897.

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ABBREVIATIONS.

- A. S. = I. L. R., Allahabad Series.
B. S. = I. L. R., Bombay Series.
C. S. = I. L. R., Calcutta Series.
M. S. = I. L. R., Madras Series.
I. A. = Law Reports, Indian Appeals.
M. I. A. = Moore's Indian Appeals.
B. L. R. = Bengal Law Reports.
W. R. = Sutherland's Weekly Reporter.
B. H. C. R. = Bombay High Court Reports.
M. H. C. R. = Madras High Court Reports.
D. B. = Dáyabhága.
D. T. = Dáyatattva.
Mit. = Mitákshará.
Vir. = Viramitrodaya.

ERRATA.

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|------------------|---|--|
| Page 267 line 1. | For "convention" | read connection. |
| Page 277 line 2. | For " <i>Gooroo Dass V. Ram Narain</i> , 11 I. A., 59 = 10 C. S., 860." | Read " <i>Jugal Kishore V. Jotendra Mohun</i> , 11 I. A., 66 = 10 C. S., 985." |

HINDU LAW.



CHAPTER I.

INTRODUCTORY.

ORIGINAL TEXTS.

- १। अहं प्रजाः स्रष्टुं तपस्तप्त्वा सुदुश्चरम् ।
पतीन् प्रजानाम् अहजम् महर्षीन् आदितो दश ॥
मरीचिम् अश्विनिरसौ पुलस्त्यं पुलहं क्रतुम् ।
प्रचेतसं वसिष्ठञ्च भृगुं नारदम् एव च ॥ मनुः - १। ३४-३५ ॥
इदं शास्त्रन्तु कृत्वा सौ माम् एव स्वयम् आदितः ।
विधिवद्-ग्राहयामास मरीचादींस्त्वहं मुनीन् ॥
एतद् वोढ्यं भृगुः शास्त्रं आवयिष्यत्वशेषतः ।
एतद्धि मत्तोऽधिजगे सर्वम् एषोऽखिलं मुनिः ॥ मनुः - १। ५८-५९ ॥

1. Being desirous of creating beings, I (Manu) performed very difficult religious austerities, and at first created ten Lords of beings, eminent in holiness, namely, Maríchi, Atri, Angirás, Pulastya, Pulaha, Kratu, Prachetás, Vasishtha, Bhrigu and Nárada. (Manu, i, 34-35.) He (the self-existent) having made this Sástra (Code of Manu), himself taught it regularly to me (Manu) in the beginning: afterwards I taught Marichi and the other holy sages. This Bhrigu will repeat to you this Sástra without omission; for, this sage learned from me the whole of it, perfectly well.—Manu, i, 58-59.

- २। वेदः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।

एतच्च-चतुर्विधं प्राहुः साक्षाद्-धर्म्मस्य लक्षणम् ॥ मनुः - २। १२ ।

2. The Veda, the Smṛiti, the approved usage, and what is agreeable to one's soul (where there is no other guide), the wise have declared to be the quadruple direct evidence of law (*dharma*).—Manu, ii, 12.

३। सरस्वती-वृषदत्तो-र्देवगद्यो-यद्-अन्तरम् ।

त देवनिर्मितं देशं ब्रह्मावर्तं प्रचक्षते ॥

तस्मिन् देशे य आचारः पारम्पर्य-क्रमागतः ।

वर्णानां सान्तरालानां च सदाचार उच्यते ॥ मनुः—२। १७-१८ ॥

3. The holy country lying between the holy rivers *Sarasvatī* and *Drishadvatī* is called *Brahmāvarta*: the custom in that country, which has come down by immemorial tradition and obtains among the castes pure and mixed, is called *approved usage*.—Manu, ii, 17-18.

४। श्रुतिः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।

सम्यक् सङ्कल्पनः कामो धर्मेभूतम् इदं स्मृतम् ॥ याज्ञवल्क्यः—१। ७।

4. The *Śruti*, the *Smṛiti*, the approved usage, what is agreeable to one's soul, and desire sprung from due deliberation, are ordained the foundation (or evidence) of law (*dharma*).—Yājñavalkya, i, 7.

५। पुराण-न्याय-मीमांसा-धर्मशास्त्राङ्गमिश्रिताः ।

वेदाः स्थानाणि विद्यानां धर्मस्य च चतुर्दश ॥ याज्ञवल्क्यः—१। ३।

5. The (four) Vedas, together with their (six) *Angas* or subsidiary sciences, the *Dharma-sāstras* or Codes of Law, the *Mīmāṃsā* or disquisition of the rules of scripture, the *Nyāya* or science of reasoning, and the *Purāṇas* or records of antiquity, are the fourteen sources of knowledge and law.—Yājñavalkya, i, 3.

६। तत्रासीनः स्थितो वापि पाणिम् उद्यम्य दक्षिणम् ।

विनीतवेषाभरणः पश्येत् कार्याणि कार्थिणाम् ॥

प्रत्यहं देशदृष्टेः शास्त्रदृष्टेः हेतुभिः ।

अष्टादशसु मार्गेषु निवद्धानि पृथक् पृथक् ॥ मनुः—८। २-३।

6. In his Court of Justice, either sitting or standing, holding forth his right arm, unostentatious in his dress and ornaments, let the king, every day, decide, one after another, causes of

suitors, classified under eighteen forms of action, by rules founded on local usages and Codes of Law.—Manu, viii, 2-3.

७। यस्मिन् देशे य आचारो व्यवहारः कुलस्थितिः ।

तथैव परिपाल्योऽसौ यदा वशमुपागतः ॥ याज्ञवल्क्यः—१। ३३३।

7. Whatever, customs, practices and family usages prevail in a country shall be preserved intact, when it comes under subjection (by conquest).—Yājñavalkya, i, 343.

८। मन्वत्रिविष्णुहारीतयाज्ञवल्क्योऽग्रनोऽङ्गिराः ।

यमापस्तम्बसम्बर्त्ताः कात्यायनबृहस्पती ॥

पराशर-व्यास-शङ्खलिखिता दत्तगौतमौ ।

शातातपो वसिष्ठश्च धर्मशास्त्रप्रयोजकाः ॥ याज्ञवल्क्यः—१। ३-५।

नेयं परिसंख्या किन्तु प्रदर्शनार्थं, अतो बौधायनादेरपि धर्मशास्त्रत्वम्

अविरुद्धम् । इति मिताक्षरा ।

8. Manu, Atri, Vishnu, Hārīta, Yājñavalkya, Usanās, Angirās, Yama, Apastamba, Sambarta, Kātyāyana, Vrihaspati, Parāsara, Vyāsa, Sankha, Likhita, Daksha, Gautama, Sātātapa and Vasishtha, are the compilers of the *Dharma-sāstras* or Codes of Law.—Yājñavalkya, i, 4-5.

The Mitāksharā on this passage says: This is not an exhaustive enumeration, but illustrative; hence, the compilations of Baudhāyana (Nārada, Devala) and others being *Dharma-sāstra*, is not contrary to it.

९। अष्टादशपुराणानि पुराणज्ञाः प्रपद्यते ।

ब्राह्मं पाद्मं वैष्णवञ्च शैवं भागवतं तथा ॥

अथान्यं नारदीयञ्च मार्कण्डेयञ्च सप्तमम् ।

आग्नेयम् अथमञ्जैव भविष्यं नवमं तथा ॥

दशमं ब्रह्मवैवर्त्तं लैङ्गमेकादशं स्रुतम् ।

वाराहं द्वादशञ्चैव स्कान्दश्चात्र त्रयोदशम् ॥

चतुर्दशं वामनञ्च कौर्मं पञ्चदशं स्मृतम् ।

मात्स्यञ्च गारुडञ्चैव ब्रह्माण्डञ्च ततः परम् ॥

सर्गञ्च प्रतिसर्गञ्च वंशो मन्वन्तराणि च ।

सर्व्वेऽप्येतेषु कथ्यन्ते वंशानुचरितञ्च यत् ॥ विष्णुपुराणम्, ३। ६। २१-२५।

9. Eighteen *Purānas* are enumerated by those versed in the *Purānas*:—the Bráhma, the Pádma, and the Vaishnava, the Saiva, the Bhágavata likewise, another is the Náradíya, and the Márkandeya is the seventh, and the Ágneya is the eighth, likewise the Bhavishya is the ninth, the tenth is the Brahma-vaiivarta, the Lainga is ordained the eleventh, and the Váráha is the twelfth, and the Skándas is the thirteenth in this (enumeration), the Vámana is the fourteenth, the Kaurma is ordained the fifteenth, posterior to these are the Mátsya, and the Gáruda and the Brahmánda:—In all these the subjects dealt with are, the creation, the secondary creation, the dynasties (of gods, sages and kings,) the ages of the world, as well as the career of the dynasties.—Vishnu-Purána, iii, vi, 21–25.

१०। श्रुतेर्द्वे स्मृतेर्द्वे स्थलभेदः प्रकल्प्यते ।

श्रुतिस्मृतिविरोधे तु श्रुतिरेव गरीयसी ॥

10. There being two contradictory precepts of the Sruti or of the Smriti, different cases are to be assumed (to which they are respectively applicable): but if there be a conflict between the Sruti and the Smriti, the Sruti alone must prevail.

११। स्मृत्योर्विरोधे न्यायस्तु बलवान् व्यवहारतः ।

अर्थशास्त्रात् तु बलवत् धर्मशास्त्रम् इति स्थितिः ॥ याज्ञवल्क्यः—२। २१।

11. But in the case of a conflict between two passages of the Smriti, reasonable reconciliation based on usage must prevail: but the rule is, that the sacred books on law are more weighty than sacred books on politics.—Yājñavalkya, ii, 21.

१२। श्रुतिस्मृतिपुराणानां विरोधो यत्र दृश्यते ।

तत्र श्रौतं प्रमाणन्तु तयोर्द्वे स्मृतिर्वरा ॥ व्याससंहिता ।

12. When there is a conflict between the Sruti, the Smriti and the Purána, the Sruti must prevail; but in a conflict between the latter two, the Smriti must prevail.—The Code of Vyása.

१३। असह्यं लोकविद्विष्टं धर्म्याम् अप्याचरेन् न तु । मिताक्षरा-वृत्तं ।

वीरमित्रोदये याज्ञवल्क्यवचनमित्युद्धृतम् ॥

13. But practise not that which is abhorred by the world, though it is ordained in the Sacred books, for it secures not spiritual bliss.—Cited in the Mitákshará, 1, 2, 4, without its author's name, and in the Vírāmitrodaya, p. 61, as a text of Yājñavalkya.

१४। असर्ग्यं लोकविदितं धर्मेणम् अप्याचरेन् न तु ॥

समुद्र-यात्रा स्त्रीकारः कमण्डलु-विधारणम् ।

द्विजानाम् असवर्णासु कन्यासूयमस्तथा ॥

देवरेण सुतोत्पत्तिर्मधुपर्के पश्चोर्वधः ।

मांसदानं तथा श्राद्धे वानप्रस्थाश्रमस्तथा ॥

दत्ताक्षतायाः कन्यायाः पुनर्दानं परस्य च ।

दीर्घकालं ब्रह्मचर्यं नरमेधाश्चमेधकौ ॥

महाप्रस्थानगमनं गोमेधश्च तथा मखम् ।

इमान् धर्म्मान् कलियुगे वर्ज्यान् आहु-र्मनौषिनः ॥

दृष्टान्नारदीयम् - २२ । १२-१६ ।

14. But practise not what is abhorred by the people, though it is ordained in the sacred books; for it secures not spiritual bliss. Taking sea-voyage, carrying a waterpot (by students), likewise marriage by regenerate men of damsels not belonging to the same tribe, procreation of son (on a woman) by her husband's younger brother, slaughter of cattle for entertaining honored guests, offering of flesh meat in ancestor-worship, retirement to a forest (or adoption of the third order of life), gift over again of a daughter once given in marriage though still a virgin to another (bridegroom), Vedik studentship for a long time, man-sacrifice, horse-sacrifice, walking on pilgrimage with intent to die, and likewise cow-sacrifice,—these practices though permitted by the sacred books, the wise declare, avoidable in the Kali age.—Vrihan-Nārādīya-Purāna, xxii, 12-16.

१५। इमानि लोकगुत्यर्थं कलेरादौ महात्मभिः ।

निवर्तितानि कर्माणि व्यवस्थापूर्वकं बुधैः ।

समयश्चापि साधूनां प्रमाणं वेदवद् भवेत् ॥ आदित्यपुराणवचनम् ।

15. In the beginning of the Kali age, these practices (*i.e.*, those enumerated in the preceding slokas) have been prohibited after consideration by the learned for the protection of the people: for, a resolution also, arrived at by the virtuous, has as much authority as the Veda.—Āditya-Purāna quoted by Raghunandana.

ORIGIN & SOURCES OF LAW, SCHOOLS, &c.

Divine origin of laws.—The Hindus believe their law to be of divine origin, and they believe this not only of what Austin calls the laws of God, but positive law is also believed by them to have emanated from the Deity. The idea of sovereign in the modern juridical sense was unknown to them. They had kings, but their function was defined by the divine law contained in the Smritis, and they were bound to obey the selfsame law, equally with their subjects. By this original theory of its origin, the law was independent of the state, or rather the state was dependent on law, as the king was to be guided in all matters connected with Government, by the revealed law, though he was not excluded from a control over the administration of justice. The king being theoretically the administrator of justice his decrees must have been recognized as binding on suitors from the very earliest times. And this gradually introduced the view recognized by commentators that royal edicts in certain matters have as much binding force as divine law, should the former be not repugnant to the latter.

The earlier notion of law was gradually modified to a certain extent, as may be gleaned from the remarks of the commentators. And the conception of positive as distinguished from divine law, presented to us by the commentators, nearly approaches the ideas of modern jurisprudence.

The sources of law.—The divine will or law is evidenced by the *Śruti*, the *Smṛiti*, and the immemorial and *approved* customs.

Śruti and Smṛiti.—The *Śruti* is believed to contain the very words of the deity. The name signifies what was *heard*.

The *Śruti* contains very little of lawyer's law: they consist of hymns and deal with religious rites, true knowledge and liberation. There are no doubt a few passages containing an incidental allusion to a rule of law or giving an instance from which a rule of law may be inferred. The *Śruti* comprises the four Vedas and the Upanishads.

The *Smṛiti* means what was *remembered*, and is believed to contain the precepts of God, but not in the language they had been delivered. The language is of human origin, but the rules are divine. The authors do not arrogate to themselves the position of legislators but profess to compile the traditions handed down to them by those to whom the divine commands had been communicated.

The *Smritis* also contain matters other than positive law. The complete codes of Manu, Vishnu and Yājñavalkya deal with

religious rites, *positive law*, penance, true knowledge and liberation. There are some that deal with law alone, such as the code of Nārada, now extant. Many others contain nothing of civil law. The Smṛiti as a whole deals with man as a being of infinite existence, whose present life is like a point in a straight line infinite in both directions.

Customs.—Divine will is evidenced also by immemorial customs, indicating rules of conduct; in other words, such customs are presumed to be based on unrecorded revelation. Customs are either general, *i.e.*, observed by all the people of a locality, or tribal, *i.e.*, observed by a particular tribe, or mercantile, *i.e.*, appertaining to a class of tradesmen or artisans, or *kulāchār*, *i.e.*, confined to a single family. According to Hindu law and the decisions of the highest tribunal, the Indian courts are bound to decide cases agreeably to such customs when proved to exist, although they may be at variance with the School of Hindu law, prevalent in the locality. This appears to be a most salutary rule, regard being had to the facts that many precepts in the Śāstras are recommendatory in character, and that many innovations have been introduced by Pandits of the Mahomedan period, in their commentaries on Hindu law, who were neither judges nor lawyers.

This resembles the view taken by German jurists of customary law, and is opposed to that of Austin who maintains that the rules of customary law become positive law *when* they are adopted as such by the courts of justice or promulgated in the statutes of the State. The great jurist seems to have been thinking of the state of things in England, and not in a country like India where there was no statute law, but where the entire body of laws was based upon immemorial customs and usages.

Antiquity and continuity are essential to the validity of a custom.

The primary sources of Hindu law are (1) the Sruti, (2) the Smṛiti, and (3) immemorial customs. The first though of the highest authority is of very little importance to lawyers. The last again are of very great importance, as being the rules by which the people are actually guided in practice, and their value has come to be specially recognized under the British rule, and authorized records of customs of various localities have been compiled. They override the Smṛitis and their accepted interpretation given by an authoritative commentator should the latter be inconsistent with them. They prove that the written texts of law are either speculative and never followed in practice, or obsolete. The Hindu commentators have not, except in a few in-

stances, devoted much attention to these unrecorded customs and usages, though they recognize their authority as a source of law. They have confined their attention to the Smritis alone, which constitute the primary *written* sources of law.

The Sruti and the Smritis are comprehended by the term *Dharma-sāstra* which, however, is technically used to designate the Smritis alone, with a view to mark their importance. *Sāstra* imports teacher, and *Dharma* means law or duty, or essential quality of persons or things, and is derived from the root *dhri* to hold, support or maintain; and *Dharma* is popularly understood to be the body of rules which have been laid down for the well-being of a people or of mankind or of the whole world.

The exact number of the Smritis cannot be stated, many of them are not extant, being either lost or unprocurable. From the quotations in the various commentaries you may make a list of the codes. Most of them are written in metre and a few in both prose and metre. They do not appear to have been written at the same time, nor do they lay down the selfsame law: and a process of development may be perceived in them. Thus there is conflict of law as laid down in the different codes on various matters.

Conflict of law, and commentaries.—Conflict of law, however, is opposed to the theory of its divine origin, from which perfect harmony between the different codes must necessarily be expected. The conflict between the Smritis, seeming or real, has given rise to the commentaries or digests that are called *Nibandhas*. Conflict between the *Sāstras*, however, is admitted and the mode of reconciling them is pointed out thus:—"When there is a conflict between two texts of the Sruti or of the Smriti, they are to be presumed to relate to different cases; but where a text of the Sruti is opposed to one of the Smriti, the former must prevail." (Texts Nos. 10-12.)

Scope of *Sāstras*.—This admission of the existence of conflict of law, opposed to the theory of its origin has landed the commentators upon a difficulty, which they attempt to get over in the following way:—The proper object of the *Sāstras*, say they, is to teach of things that lie beyond the scope of human reason. What men would do or refrain from doing of their own accord from purely human motives need not be laid down in the *Sāstras*. Accordingly they classify the precepts laid down in the *Sāstras* thus:—Where a precept forbids men to do what they may do under the natural impulses, it is called a *Nishedha* or prohibition. But where a precept enjoins men to do a certain thing, when no reason could be suggested for doing it, it is called an *Utpatti-vidhi*

or an injunction creating a duty. And a precept regarding what men may do, of their own accord, may come within the purview of the Sástras, if it enjoins that act at a particular time or place; such a precept is called a *Niyama-vidhi* or restrictive injunction. There is a third kind of *vidhi* or injunction called *Parisankhyá* which is an injunction in form, but a prohibition in purport, as for instance,—“Man shall eat the flesh of the five five-clawed animals.” But precepts that do not fall under any one of the above descriptions are called *Anuváda*, or superfluous rules that need not have been laid down in the Sástras.

Positive law and Sástras.—The commentators do, either expressly or by necessary implication, hold that the Sástras, in so far as they deal with positive law, are generally *Anuváda* or superfluous, inasmuch as the rules of positive law are deducible from reason, in other words, from a consideration of what best conduces to the welfare of the community and suits the feelings of the people. They do in fact draw a distinction between positive law on the one hand and the rules of religious or moral obligation on the other.

Thus the author of the *Mitákshará* (1, 3, 4,) cites and follows a text which runs thus: “Practise not that which is legal, but is abhorred by the world, for it secures not spiritual bliss.” This text does virtually suggest the maxim *Vox populi est vox Dei* and maintain that popular feelings override an express text of law contained in the Sástras, taking of course, the term law in the limited sense of lawyers.

Factum valet.—On the very same principle does rest the so-called doctrine of *factum valet quod fieri non debuit*, usually though not correctly, thought to be peculiar to the Bengal School and enunciated for the first time by the author of the *Dáyabhága*, the founder of that school. For, it has been held, and if I may presume to say so, correctly held by the Privy Council in the case of *Wooma Deyi*, 3 C. S., 587, that the doctrine is recognized by the *Mitákshará* School also. There appear to be considerable misconception and difference of opinion as to what was intended to be laid down by the author of the *Dáyabhága* in the passage वचनश्लेष्मपि वस्तुनोन्मेषाकरवाश्रमे:— which means, “A thing (or the nature of a thing) cannot be altered by a hundred texts.” The rule intended to be laid down may be thus formulated,—An act or transaction done by a man in the exercise of a right or power, natural or recognised by law, cannot be undone or invalidated by reason of there being texts in the Sástras prohibiting such act or transaction.

The above passage of the *Dáyabhága*, was rendered by Colebrooke into, "For, a *fact* cannot be altered by a hundred texts." The founder of the Bengal School holds that an alienation by a father or a co-heir, of his self acquired immoveable property, or of his undivided share in joint family property, respectively, is perfectly valid, even when made without the consent of his sons in the one case, or of his co-sharers in the other, notwithstanding texts of law requiring such consent. And in support of this position he sets forth the above reason. His argument is this:—Ownership consists in the power of dealing with property according to pleasure; it cannot but be admitted that the father and the co-heir have ownership, respectively, in the self-acquired immoveable and in the undivided share, and consequently power of alienation: hence, the *nature of the thing* ownership, or its incidents such as sale or other alienation, cannot be affected by a hundred texts prohibiting alienation without consent; such texts therefore, are to be taken as admonitory but not imperative. Of the same effect are texts prohibiting gift or other alienation of the whole of his property by a man having wife and children to support. Parallel to them are passages forbidding the gift in adoption, of an only son by a person in the exercise of *patria potestas* or parental property in a child. This is one of the many principles upon which commentators differentiate between rules of legal, and religious or moral, obligation, which are blended together in the codes of Hindu law.

There is no real difference between the two schools, as regards the tests for distinguishing the rules of legal obligation from those that are merely preceptive. The *Mitákshará* rule that a co-heir cannot alienate his undivided coparcenary interest in joint property without the consent of his coparceners, is a necessary logical consequence of the doctrine that co-heirs are *joint tenants*, and not *tenants in common* as in the Bengal School. Hence the distinction in this respect does not support the opinion that the doctrine of *fatum valet* is not recognized by the *Mitákshará* School to the same extent as in Bengal.

Practices to be eschewed in Kali age.—So also Raghunandana in his treatise on marriage (*Udváha-Tattva*) prohibits, contrary to the *Smritis* and the earlier commentaries, the intermarriage between different tribes, and in support of this position cites a passage from the *Aditya-Purána*, which after laying down that certain practices including intermarriage, though authorized by the *Sástras*, are not to be followed in the Kali age, concludes thus—"In the beginning of the Kali age these practices have been prohibited after consideration by the learned for the protec-

tion of the people : *and a resolution come to by the virtuous has as much legal force as a text of the Veda.*" (Text No. 14.)

Thus we see that the rules of the Śāstras in so far as they relate to secular as distinguished from purely spiritual matters, are not inflexible, but may be modified or replaced if repugnant to popular feelings, or if in the opinion of the learned the exigencies of Hindu society require a change. The Śāstras therefore, do not present any insurmountable difficulty in the way of social progress, and Hindus may reconstitute their society in any way they like without renouncing their religion.

Whether these practices (Text No. 14) have become illegal by reason of the said prohibition, is a question which has not as yet been considered by our courts. In one case the affirmative was assumed, and an intermarriage was pronounced invalid : *Melaram v. Thanooram*, 9 W. R. 552.

Purānas.—The above quotation from the *Aditya-Purāna* shows that the Purānas also are considered by the later commentators as a source of law. Jurisprudence, however, does not come within the scope of the subjects that are, according to the Purānas themselves, dealt with in them : (Text No. 9). They are voluminous mythological poems professing to give an account of creation, to narrate the genealogy of gods, of ancient dynasties and of sacerdotal families, to describe the different ages of the world, and to delineate stories of gods, ancient kings and sages ; and in doing so they also relate religious rites and duties. These works are said to have been composed by Vyāsa or the celebrated compiler of the Vedas, and are enumerated in some of the Purānas to be eighteen in number. But there are many other works of the same kind, the authorship of which is not attributed to Vyāsa, which appear to have been written subsequently, and which are on that account styled *Upa-Purānas*, and are respectively deemed supplementary to one or other of the eighteen Purānas. The Purānas are not considered authoritative so as to override the *Smritis*, but are deemed to illustrate the law by the instances of its application, that are related by them : (Text No. 12). With respect to their authority in matters of positive law, Professor Wilson rightly observes that " the Purānas are not authorities in law ; they may be received in explanation or illustration, but not in proof." It should be observed that the doctrine of prohibition in the Kali age, of certain practices which are authorized by the *Smritis*, is enunciated by some of the *Upa-Purānas*, and cannot, therefore, be entertained by our courts, if the Purānas are not authorities in law.

Commentaries.—The *Śruti* and the *Smṛiti* are theoretically speaking, the sources of law. But all these are now practically replaced by the *Nibandhas* or digests or commentaries that are accepted as authoritative expositions of Hindu law in the different provinces. The commentators profess to interpret the law enunciated by the *Smṛitis* or codes of Hindu law. A critical reader of the different commentaries on Hindu law will be impressed with the idea, that the positions maintained by them respectively, which are at variance with each other, cannot all be supported by the texts of the *Smṛitis*, which they profess to interpret, but which appear to have been made subservient to their views, by ringing changes upon the language of the texts, rather than correctly interpreted. This fiction of interpretation is found in every system of law. A rule of law is sometimes enlarged in its operation so as to include a case not covered by its language, or curtailed so as to exclude a case that falls within its terms: and this is designated rational interpretation based upon intention. Whenever you have a rule that is rigid in theory and you wish to get out of its terms, you must have recourse to the fiction mentioned above. This mode of change of law is not peculiar to Hindu law, but is common to many systems of jurisprudence. The commentaries, however, have replaced the *Smṛitis*; and it is not open to any one to examine whether a particular position maintained by an authoritative commentary accepted as such in a locality is really supported by the *Sāstras*.

Of Hindu and Muhammadan period.—The commentaries of the Hindu period appear to have been composed by practical lawyers, while those that came into existence during the Mahomedan rule, were written by “Sanskritists without law,” who seem to be narrow-minded *Brāhmanas* having no concern with the administration of justice, and whose works are more religious and speculative than secular and practical, and contain many innovations of a retrograde character. The *Mitāksharā* and the *Dāya-bhāga*, the two commentaries of paramount authority giving rise to the two principal schools of Hindu law, are works of the former description, compiled by persons of advanced views, who have developed and improved the Hindu law in many respects. There are many works of the latter description, including the treatises on adoption, which properly speaking, are not entitled to any authority as regards the novel rules sought to be introduced by them, upon the authority of the *Upa-Purānas* fabricated by *Brāhmanical* writers for the benefit of their own class.

Two schools.—The different commentaries have given rise to the several schools of Hindu law, which are ordinarily said to be

five in number. But properly speaking there are only two principal schools, namely, the *Mitákshará* and the *Dáyabhága* Schools.

The *Mitákshará* is a running commentary on the Institutes of *Yájñavalkya*, by *Vijnánesvara* called also *Vijnána-yogin* who cites texts of other sages, and reconciles them where they seem to be inconsistent with the Institutes of *Yájñavalkya*. This concise commentary is universally respected throughout the length and breadth of India, except in Bengal where it yields to the *Dáyabhága*, on those points only in which they differ; but it may be consulted as an authority even in Bengal, regarding matters on which the *Dáyabhága* is silent. The *Dáyabhága*, however, is not a commentary on any particular code, but professes to be a digest of all the codes, while it maintains that the first place ought to be given to the code of *Manu*. This commentary, or that portion of it which is now extant, is confined to the subject of partition or inheritance alone, whereas the *Mitákshará* is a commentary on all branches of law in its widest sense, professing as it does to elucidate the Institutes of *Yájñavalkya*.

The *Mitákshará* School may be subdivided into four or five minor or subordinate schools that differ in some minor matters of detail, and are severally accepted in the different provinces, where the *Mitákshará* is, concurrently with some other treatises or with customs, accepted as authority, the former yielding to the latter, where they differ.

Schools and Commentaries.—The schools, and the commentaries that are respected as authorities respectively, may be stated thus :—

Bengal School	...	{ Dáyabhága. Dáyatatva. Dáyakramasangraha. Mitákshará.
Benares School	...	{ Mitákshará. Víramitrodaya.
Mithila School	...	{ Mitákshará. Vivádaratnákara. Vivádachintámani.
Bombay School	...	{ Mitákshará. Vyavaháramáyúkha. Víramitrodaya.
Madras School	...	{ Mitákshará. Smritichandriká. Víramitrodaya.

I may add,

The Punjab School

... { Mitákshará.
Víramitrodaya.
The Punjab customs,
compiled in the Riwaz-i-am.

Works on adoption.—The Dattaka-Mímánsá and the Dattaka-Chandriká are two treatises on adoption, which have come to be regarded as authority by reason of their being translated into English at an early period of British rule, and of the mistaken view of their being works of authoritative commentators: and it is said that where they differ, the latter is accepted as an authority in Bengal and in Madras; while the former is respected in the other schools. But the truth is that the first was written by a Benares Pundit in the middle of the seventeenth century, and the second appears to be a literary forgery; and the innovations introduced by them were nowhere followed by the people in practice, nor is there any cogent reason why they should be.

Dattaka-Chandriká a literary forgery.—There is great dispute regarding the authorship of the Dattaka-Chandriká. The work professes to have been written by Mahámahopádhyáya Kuvera. But notwithstanding, Sutherland, the learned translator, came to the conclusion that it was composed by the author of the Smriti-Chandriká, apparently from a misconception of the meaning of the sloka with which the book opens. The styles of the two works are so different that they cannot be held to have been written by the same author. In Bengal, however, there is a tradition that it was a literary forgery by Raghunani Vidyábhúshana who was the pundit of Colebrooke. There are only two slokas in the book, composed by the author; the opening one misled the learned translator of the work into the opinion mentioned above, and the concluding one which is an acrostic, supports the Bengal tradition. It runs as follows:—

र—श्रीषा चन्द्रिका दत्त-पद्धते दैर्मिका ल—वु ।

म—नोरमा सन्निवेशे-रक्षिषां धर्मतार—विः ॥

The tradition furnishes us with an account of the circumstances under which the book was written, and the internal evidence afforded by the book itself lends considerable support to it. The circumstances under which it was composed may shortly be stated thus:—There was a well-known titular Raja of Bengal, who had adopted a son before a son was born to him. After his death a dispute arose between the real and the adopted son regarding succession to the estate left by the titular Raja. The estate left by the Raja was supposed to be a Raj, and one of the questions raised was whether the adopted son could take

a share of the Raj; and the other question was whether the adopted son could take an equal share with the real legitimate son, regard being had to the fact that the parties were *Káyasthas* of Bengal, who were taken to be Sudras. Both these questions were to be answered in the affirmative according to the exposition of law contained in this book, and the book itself is believed to have been written at the instance of the party claiming by virtue of adoption.

The Schools of Hindu Law are recognized by the later commentators and they cite the opinion of the founders of other schools thus:—(‘*एति प्राचाः*, or *एति दाक्षिणात्याः*, and so forth) so say the eastern lawyers or the southern lawyers.

Collector of Madura v. Mootoo Ramalinga.—The following extract from the judgment of the Privy Council in the case of Collector of Madura *versus* Mootoo Ramalinga Sathapathi, 12 M. I. A., 397, throws considerable light on several points and should be carefully perused:—

“The remoter sources of the Hindu Law are common to all the different schools. The process by which those schools have been developed seems to have been of this kind. Works universally or very generally received became the subject of subsequent commentaries. The commentator put his own gloss on the ancient text; and his authority having been received in one and rejected in another part of India, schools with conflicting doctrines arose. Thus the *Mitákshará*, which is universally accepted by all the schools except that of Bengal, as of the highest authority, and which in Bengal is received also as of high authority, yielding only to the *Dáyabhága* in those points where they differ, was a commentary on the Institutes of Yájñavalkya; and the *Dáyabhága* which, wherever it differs from the *Mitákshará*, prevails in Bengal, and is the foundation of the principal divergences between that and the other schools, equally admits and relies on the authority of Yájñavalkya. In like manner there are glosses and commentaries upon the *Mitákshará* which are received by some of the schools that acknowledge the supreme authority of that Treatise, but are not received by all. This very point of the widow's right to adopt is an instance of the process in question. All the schools accept as authoritative the text of Vasishtha, which says, ‘Nor let a woman give or accept a son unless with the assent of her lord.’ But the Mithila School apparently takes this to mean that the assent of the husband must be given at the time of the adoption, and, therefore, that a widow cannot receive a son in adoption, according to the Dattaka form at all. The Bengal School interprets the text as requiring an express per-

mission given by the husband in his lifetime, but capable of taking effect after his death; whilst the Mayúkha and Kaustubha, Treatises which govern the Mahratta School, explain the text away by saying, that it applies only to an adoption made in the husband's lifetime, and is not to be taken to restrict the widow's power to do that which the general law prescribes as beneficial to her husband's soul. Thus upon a careful review of all these writers, it appears, that the difference relates rather to what shall be taken to constitute, in cases of necessity, evidence of authority from the husband, than to the authority to adopt being independent of the husband.

"The duty, therefore, of an European Judge who is under the obligation to administer Hindu Law, is not so much to inquire whether a disputed doctrine is fairly deducible from the earliest authorities, as to ascertain whether it has been received by the particular school which governed the District with which he has to deal, and has there been sanctioned by usage. For, under the Hindu system of law, *clear proof of usage will outweigh the written text of the law.* * * *

"The highest European authorities, Mr. Colebrooke, Sir Thomas Strange and Sir William Macnaghten, all concur in treating as works of unquestionable authority in the South of India the Mitákshará, the Smritichandrika, and the Madhavyam, the two latter being, as it were, the peculiar Treatises of the Southern or Dravida School. Again, of the Dattaka-Mimansa of Nanda Pandita, and the Dattaka-Chandrika of Devanda Bhatta, two Treatises on the particular subject of adoption, Sir William Macnaghten says, that they are respected all over India; but that when they differ the doctrine of the latter is adhered to in Bengal and by the Southern Jurists, while the former is held to be the infallible guide in the provinces of Mithila and Benares."

Non-Hindu view of Hindu Law.—Those that are not inclined to accept the Hindu idea of a Divine origin of laws would have no hesitation to allow that they are based upon immemorial customs and usages, and call them the *unwritten* laws of India; and as being the law of the majority of the population these may be deemed the common law of the country. But the Hindu Law is not now the territorial law of Hindustan. In Hindu times the validity of customs was admitted, and the law of inheritance, marriage, &c., under the Smritis was therefore not purely territorial. The Hindus, however, had a complete code of laws, both adjective and substantive, and the latter was discussed under eighteen heads called topics of litigation, which resemble the *actions* of the English common law.

Branches of Hindu Law, now in force.—Under the British rule the Hindus have been suffered to be governed by their own law as regards succession, inheritance, marriage, religious institutions, and caste. (Reg. IV of 1793, sec. 15.) Hindu Law has therefore become the personal law of the Hindus.

Who are governed by Hindu Law ?—It applies to Hindus by birth, that have not openly renounced Hinduism by adopting any other religious persuasion. Buddhists, Jainas and Sikhs of India who had been Hindus, continued to be governed by Hindu Law, notwithstanding their renunciation of the Hindu religion, as there was no civil law intimately connected with their religion: and they are still amenable to Hindu Law. The Hindus and Buddhists were expressly excluded from the operation of the Succession Act, the present territorial law on the subject; and the Sikhs and Jainas appear to have been included under the term 'Hindus' in that Act. Hindu converts to Islamism are subject to the Mahomedan law of inheritance which forms part of their divine law. Some difficulty had been felt about the law to be applied to Hindu converts to Christianity, there having been no territorial law on the subject before the passing of the Succession Act in 1865 A. D. Hindu Law was applied to those that followed the customs of the Hindus in other respects.

In the case of *Fanindra Deb Raikat* (11 C. S. 463) the Judicial Committee have laid down that a family that was not Hindu by descent and origin, but had gradually adopted Hindu customs, was not, on that account, to be governed in all matters by Hindu Law unless proved to have been introduced into it as custom: and held that as the custom of succession upon adoption was not shewn to have been so, the party relying upon adoption had no title.

Migration and School of Law.—The Schools of Hindu Law applying as they do to Hindus of particular localities, may be called *quasi-territorial*. Hence it is the *prima-facie* presumption that a Hindu is governed by the school of law in force in the locality where he is domiciled. But this presumption may be rebutted by proof that the family to which he belongs had migrated from another province in which a different school prevails; for, in such a case, the presumption of law is in favour of the retention by the family, of the law and usages of the country of its origin. But this presumption again may be rebutted by proving that the family has adopted the law and customs of the place of its domicile, and then it will be subject to the School prevailing in that place. (*Ram versus*

Chandra, 20 C. S., 409; Soorendra *versus* M. Heeromonee, 10 W. R., P. C., 35; Sukkea *versus* Gunga, W. R., G., 56.)

The mode in which the religious ceremonies are performed is relied on as the test for determining whether a family proved to have migrated from one province to another, adheres to the law of the former place or has adopted the doctrines prevalent in the place of its new domicile. (Rutchputty *versus* Rajendra, 2 M. I. A., 102; R. Padma *versus* B. Doolar, 4 M. I. A., 259; R. Srimuty *versus* R. Koond, 4 M. I. A., 292; Ram *versus* Kaminee, 6 W. R., 295.)

Statutes on Hindu law.—The Hindu law has to a certain extent been modified and supplemented, (1) by legislative enactments, and (2) by judicial decisions of the highest tribunals in England and India.

The Acts relating to Hindus are—Act XXI of 1850, cited as the *lex loci* Act, which repeals those provisions of the Hindu and the Mahomedan laws, that exclude from inheritance persons professing a religion different from that of the person, succession to whose estate is in dispute;

Act XV of 1856, which legalizes the re-marriage of Hindu widows in certain cases, and declares their rights and disabilities on re-marriage;

And Act XXI of 1870 called the Hindu Wills Act and Act V of 1881 called the Probate and Administration Act, which extend to Hindu Wills certain provisions of the Succession Act with some additions and alterations.

Case-law.—I now come to the most important source of the present Hindu law, namely, the case-law consisting of the decisions of the Judicial Committee of Her Majesty's Privy Council, and of the Highest Courts of Justice in this country. These have practically superseded the Nibandhas or Commentaries. These decisions immediately affect the parties to suits, but as precedents they are binding on the entire community. In applying the law to particular cases, the judges expressly or by necessary implication enunciate what the law is: and the view of the law expressed and acted upon by them serves as a guide in similar cases arising subsequently, and is taken to have a binding force. An expression of opinion on a point of law, not necessary to be determined for the purpose of deciding the case, though respected, is not considered to be binding and is called an *obiter dictum*.

European authorities and judges.—The Hindu law as contained in the Commentaries is silent on many points of detail, and the judges of the superior courts have had to supply this deficiency

by laying down rules on such points as they were called upon to decide. The administration of Hindu law by the English judges shows forth in a clear light the administrative capacity, the indomitable energy, the scrupulous care and the strong common sense, of the English nation. They commenced to administer justice with the aid of Pundits appointed to advise them on Hindu law. Within a short time the leading treatises and a few others were gradually done into English by Sir W. Jones, Mr. Colebrooke and Mr. Sutherland. Systematic and concise treatises on Hindu law were also composed by Sir F. Macnaghten, Sir T. Strange and Sir William Macnaghten. The opinion of these learned text-writers is respected as being based upon considerable research, and consultation with learned pundits. It cannot but be admitted by an impartial and competent critic on perusing the reports of cases, that in the majority of instances the conclusions arrived at by the English judges are perfectly consistent with the law and feelings of the Hindus. But there were difficulties almost insurmountable by foreigners in the way of a correct understanding and appreciation of the argumentative works on a system of ancient law suited to the condition and the feelings of a people, opposed to their own; especially when they had no access to the original books, and the principles of the system of reasoning, followed by the Hindu writers. The rules of Hindu law on many points *seemed* to the English lawyers to be vague and capable of any interpretation. Where therefore arguments *pro* and *con* seemed to them to be equally balanced on any particular point of law they would naturally be disposed to adopt a view that accorded with their own feelings, associations and *præsumptiones hominis*, but which might be altogether opposed to the Hindu view.

In this connection should be read the following observations made by the Judicial Committee in the case of *Rungma v. Atchama*, 4 M. I. A., 1 (97) :—"At the same time it is quite impossible for us to feel any confidence in our opinion upon a subject like this, when that opinion is founded upon authorities to which we have access only through translations, and when the doctrines themselves, and the reasons by which they are supported or impugned, are drawn from the religious traditions, ancient usages, and more modern habits of the Hindus, with which we cannot be familiar."

The learned writers mentioned above who are called European authorities on Hindu law, are entitled to the gratitude of the general body of Hindus for having brought to light, as it were, their law which had been locked up in a dead language, the knowledge of which was practically the monopoly of the Bráhmā-

nical hierarchy, who would teach it to none but the members of the regenerate classes.

Sanskrit learning.—Although the members of all the regenerate classes were entitled to *learn* the Śāstras, yet the Brāhmanas claimed for themselves the exclusive privilege of *teaching* them. The regenerate classes other than the Brāhmanas have almost disappeared or become reduced to the position of Sudras; so that in Bengal if the Brāhmanas, a few Rajputs claiming to be Kshatriyas, and the Vaidyas claiming to be a mixed regenerate class, be excepted, the rest of the Hindus who form the majority are either Sudras or inferior to them. The Brāhmanas were so jealous of their exclusive privilege of Sanskrit learning, that even the Pundits who accepted the appointment of professors in the Government Sanskrit College of Calcutta, established in 1824 A.D., and who were on that account considered heterodox by the more orthodox members of their own class, could not be induced to impart instructions to students belonging to other than the twice-born castes, so that the Government was at first compelled to adopt the rule that none but boys of the regenerate classes could be admitted as students of that College. It was in 1848 A.D., that the Kāyasthas, and later on other classes of Hindus, obtained the privilege of becoming students of that College. It was, however, not so much by the action of the Government in conferring the privilege on all Hindus, of reading in the Sanskrit College, as by the action of the Calcutta University in making Sanskrit the compulsory second language for Hindu students, that Sanskrit learning has been disseminated amongst Hindus. Previously Sanskrit was not taught in our English schools, and the result was that the Hindu students of all classes, educated in those schools, who had graduated before 1869 A. D., were as a general rule ignorant of the classical language of their own country.

Her Majesty, Defender of Hindu Faith.—The people of the present day are not aware of the moral thralldom and the religious disabilities under which the general body of the Hindus laboured, and which have been, and are silently and gradually being, removed by the benign influence of the British rule. It is indeed a very high privilege conferred by the British Government on the general body of the Hindus, that they do now enjoy an easy access to their sacred books which were beyond the reach not only of the ordinary people but also of the Hindu students of the former English schools without Sanskrit; and such was the ignorance of the religious truths taught in the sacred books, that the English-educated Hindus had their faith in their religion considerably

weakened, and some of them had recourse to other systems of faith. But with the revival of Sanskrit learning, there has been a revival of the Hindu faith. And as it is during Her Majesty's prosperous and glorious reign, that this grand consummation has taken place, Her Majesty may properly be styled the Defender of the Hindu Faith. The Hindu religion being moulded on the principles of asceticism, the revival of the Hindu faith can by no means be politically dangerous, as it is erroneously thought by some persons.

Tying up of property, and alienation.—The law of an independent country may be taken to represent the character and feelings of the people. For instance, the English law is said to abhor the tying up of property. And regard being had to the fact that England is a commercial and manufacturing country, that its people are characterized by prudence and self-reliance, and that a high tone of morality is generally prevalent amongst them, the above feature of the English law is required by the exigencies of English society and is conducive to its welfare. But the same rule cannot be applied to India, where the state of things is quite different, and where the tying up of property was the general rule, and alienation of it could be justified only for special causes. If we bear in mind that India is an agricultural and not a commercial nor a manufacturing country, that its people are more subjective than objective, that the caste of the Hindus debar them from the freedom of choice in respect of a calling or occupation, that the father gets his minor sons married, and that the sons look to the ancestral property for the support of themselves and of their family, we cannot entertain any reasonable doubt that the rule of Hindu law which imposes limitations on the father's right of alienation of the ancestral property, except for legal necessity, was the most salutary one. And what the exigencies of Hindu society require, and whether it requires a change in the law, are questions most difficult to solve. And I may say without meaning any offence that the effect of an exclusive English education has been more or less to anglicize its Hindu recipients in their ideas and feelings, and to create a wide gulf between them and the bulk of the Hindu community who retain their old habits of thought.

The safest principle to follow seems to be that the Hindu law as it is should in all cases be adhered to, and no change should be introduced under the pretext of interpreting the same: the Legislature may be appealed to should any rule of law require a change.

It is remarkable that as regards the treatment of debtors and

creditors the Legislature and the Highest Tribunals appear to be guided to a certain extent by opposite principles. While the Legislature thinks that in this country the debtors should be protected against the creditors, and passes such Acts as the Chhota-Nagpore Encumbered Estates Act, the Oudh Encumbered Estates Act, and the Deccan Ryots Relief Act, for the protection of the debtors, and recognizes the same principle in framing the Bengal Tenancy Act which does not allow the voluntary transfer of occupancy rights; our courts of justice are changing the Mitákshará law by enabling the father's creditors to seize and sell the family property, and to deprive the family of its hereditary source of maintenance.

Development of Hindu Law by our Courts.—As you are required to read certain chapters of the Mitákshará and the Dáyabhága, I think it my duty to point out to you the principal points in which there seems to be a divergence between the Commentaries and the judicial decisions. They are as follows:

1. That there is no distinction in Bengal between the grand-parental or ancestral and the father's self-acquired property as regards his power of alienation when he has male issue.

2. That the Hindus governed by the Dáyabhága School, and others in respect of their separate property, have the power of testamentary disposition.

3. That in Bengal a son has not even the right to maintenance as against his father possessed of ancestral property.

4. That according to the Mitákshará School the son's interest in the ancestral property is liable for the payment of the father's debts if not contracted for an illegal or immoral purpose.

5. The alteration in the order of succession according to the Dáyabhága and its well-understood traditional interpretation.

6. The curtailment of the rights of females under both the Schools of law, and especially of those under the Mitákshará law by extending the Dáyabhága principles to them.

7. The theory that an adopted son is entitled to all the rights and privileges of a real legitimate son, save and except those that have been expressly withheld from him.

You will observe that the second and the third propositions depend upon the first, which again seems to have been arrived at by a misapplication of the doctrine of *factum valet*. A careful perusal of the second chapter of the Dáyabhága will convince the reader that the father's estate in ancestral immoveable property resembles 'the widow's estate' with this difference that the restrictions on the father's right of alienation except for legal

necessity are imposed upon his estate for the benefit of his male issue, whereas the limitations on the widow's estate form the very substance of its nature, and are imposed upon her not merely for the benefit of reversioners. If the intention of the founder of the Bengal School had been to imply that a father is, as against his male issue absolute master of the ancestral real property, he would not have entered into a long discussion in order to maintain that on partition of such property, the father is entitled to a share twice as much as is allotted to each of his sons. To argue out at great length that the father on partition of ancestral property is entitled to a double share, and at the same time to declare him the absolute owner of the ancestral estate, would be like the ravings of a madman, to use a favorite expression of the Hindu commentators. The misapprehension appears to have arisen from the extension to ancestral property, of the doctrine of *factum valet* which relates to the property acquired by the father himself.

The acute English lawyers that were connected with the Supreme Courts, either as judges or as advocates, are responsible for some of the changes noted above. The Supreme Court had to deal mostly with the Bengal school, and its decisions were respected by the Sudder Court that had to administer three schools of Hindu law, prevalent in the territories within its jurisdiction, in the greater portion of which the Dáyabhága is followed. The judges and the pleaders of the latter court were more familiar with the Bengal law, and unconsciously extended the Dáyabhága rules to the Mitákshará cases. And when this had been done in some cases, and the correctness of the decision was then called into question, it was held to be too late to re-open the point: for, *communis error facit jus*.

In early times women laboured under great disabilities, the Mitákshará confers on them rights and privileges so as to place them almost on a par with men. In some respects women are placed by the founder of the Bengal School in a more favorable position than what they occupy under the Mitákshará, but it is fenced in by limitations. The Mitákshará females have been subjected to the Bengal limitations, while the advantageous position enjoyed by the Bengal females could not be given them. Under both the schools, however, the law relating to females appears to have been construed rather against them. It may be that the Anglo-Hindu lawyers could not conceive the idea that in India which is so backward in material civilization, females could enjoy privileges that were denied to them in England.

The order of succession according to the Bengal School has

also been changed upon the assumption that it is based entirely upon the *pinda* theory introduced by the founder of the school. And the theory has been so explained as to render the order of succession expressly laid down by Jímútaváhana, inconsistent with the theory attributed to that acute logical writer. According to the present view, a fraternal nephew's daughter's son is to be preferred to the nephew's son's son, a cognate taking in preference to an agnate of the same degree, although they would succeed in the reverse order to the estate of the brother and the nephew, through whom they are related to the *propositus*: a somewhat unique development of law, opposed to the very spirit of Hindu law and unknown to any other system of Jurisprudence. It is a doctrine to which no Hindu Pandit versed in Hindu law, can be found to give his assent.

Stare decisis.—Whilst making the above observations, I must ask you to specially note that the law as laid down in the decided cases must be accepted for the present as settled law, and justice will be administered in the courts in accordance therewith, so long as they are not upset by authority. When a particular view of law has been taken in a series of cases, the judges though convinced of its erroneousness, think themselves bound to follow it, for otherwise they might disturb innumerable titles. But having regard to the facts that the people in this country tenaciously adhere to their customary law, that they do oftener consult the pundits than lawyers on matters of Hindu law, that justice is administered by the highest tribunals in a language strange to the people, and that the case-law is not made accessible to the people by translating the reports of cases into their language, it is doubtful whether the strictest adherence to the maxim *stare decisis* is justifiable in all matters.

CHAPTER II. DEFINITIONS.

ORIGINAL TEXTS.

१ । सपिण्डता तु पुरुषे सप्तमे विनिवर्त्तते ।

समानोदकभावस्तु जन्मनाम्नोरवेदने ॥ मनुः—५ । ६० ।

1. But the *sapinda* relationship ceases in the seventh degree (from the father); the *samānodaka* relationship, however, ceases if the descent and the name are unknown.—Manu v. 60.

२ । सपिण्डता तु पुरुषे सप्तमे विनिवर्त्तते ।

समानोदकभावस्तु निवर्त्तताचतुर्दशात् ।

जन्मनाम्नोः स्मृतेरेके तत्परं गोत्रमुच्यते ॥ मिताक्षराष्टत-

बृहन्मनुवचनम् ॥

2. But the *sapinda* relationship ceases in the seventh degree (from the father); the *samānodaka* relationship, however, ceases after the fourteenth, according to some it exists if the descent and the name are remembered: the word *gotra* is declared to comprise these.—Vrihat-Manu cited in the Mitāksharā 2, 5, 6.

३ । प्रपितामहः पितामहः पिता स्वयं सोदर्या भ्रातरः सवर्णायाः पुत्र-
पौत्रप्रपौत्राः । एतान् अविभक्तदायादान् सपिण्डान् आचक्षते । विभक्तदायादान्
सकुल्यान् आचक्षते । सत्सुक्लजेषु तद्गामी ह्यर्थो भवति सपिण्डाभावे सकुल्यः
तदभावे चाचार्योऽन्तेवासी ऋत्विग्वा हरेत् तदभावे राजा ॥

दायभागद्वत-बौधायनवचनम् ।

3. The paternal great-grandfather, the paternal grandfather, the father, the man himself, his brother of the whole blood, his son and son's son and son's son's son by a woman of the same tribe: all these participating in undivided *dāya* or heritage are pronounced *sapindas*. Those who participate in divided *dāya* or heritage, are called *sakulyas*. Male issue of the body being left, the property must go to them: on failure of *sapindas*, the *sakulyas*;

in their default the preceptor, the pupil, or the priest; in default of these, the king; shall take (the property).—Baudhāyana cited in the *Dāyabhāga* xi, i, 37.

The author of the *Dāyabhāga* takes the word “*dāya*” in this text, to mean *pinda* or funeral oblation. See D.B., xi, i, 38.

३ । त्रयाणामुदकं कार्यं त्रिषु पिण्डः प्रवर्त्तते ।

चतुर्थः सम्प्रदातृषां पञ्चमो गोपपद्यते ॥

अनन्तरः सपिण्डाद्-यस्तस्य तस्य धनं भवेत् ।

अत-ऊर्द्धं सकुल्यः स्याद्-आचार्यः शिष्य एव वा ॥

मनुः—६ । १८६—१८७ ।

4. To three must libations of water be made, to three must *pinda* or oblations of food be presented; the fourth is the giver of these offerings: but the fifth has no concern with them. Whoever is the unremote from (among) the *sapinda*, his property becomes his. After him the *sakulya* is the heir, (then) the preceptor or the pupil.—Manu ix, 186-187.

The third line in the above extract from Manu has been translated by Colebrooke, thus,—“To the nearest *sapinda* the inheritance next belongs.” I have given the literal rendering for the purpose of showing the peculiar wording of the line, such as requires grammatical explanation. The text is cited in the *Mitāksharā* 2, 3, 3, and Visvesvara Bhatta and Bālabhāta, the two commentators of the *Mitāksharā*, have explained the above text of Manu, while commenting on that part of the *Mitāksharā*, where the same is cited, thus :—

“यः सपिण्डात् अनन्तरः” सन्निहितः “तस्य” सपिण्डसन्निहितस्य “धनं तस्य” सपिण्डसन्निहितस्य “धनं भवेत्” । विश्वेश्वरभट्टः ।

“Whoever is the unremote” i.e., nearest “from (among) the *sapinda*, his,” i.e., the nearest *sapinda*’s, “property becomes his,” i.e., the nearest *sapinda*’s “property.”—Visvesvara Bhatta.

सपिण्डादिति दूरान्तिकार्यैरिति षष्ठ्यर्थे पञ्चमी । तथाच, सपिण्डस्य योजनन्तरः सन्निहितः तस्य सपिण्डस्य धनं तस्य सपिण्डसन्निहितस्य धनं भवेत् इत्यर्थः । वाल्मभट्टः ।

The ablative case in the word “from (among) the *sapinda*,” is used in the genitive sense, agreeably to (the aphorism of Panini the celebrated grammarian) दूरान्तिकार्यैः &c., accordingly the mean-

ing is,—“Whoever is unremote,” i.e., nearest “of the *sapinda*, his,” i.e., the *sapinda*’s “property becomes his,” i.e., the nearest-of-the-*sapinda*’s “property.”—Bálabhattacha.

These are merely grammatical comments, but the rule intended to be laid down is what is clearly expressed in Colebrooke’s lucid translation of the text, given above. The context of the *Mitákshará*, in which the above text of *Manu* is cited, shows beyond the shadow of a doubt that the word *sapinda* in that text is taken by the *Mitákshará* in its etymological sense of any relation near or distant, and that the rule applies to heirs of all descriptions whether *sapindas* technically so called, or *samánodakas*, or *sagotras* or *bandhus*. Hence the suggestion made by some writer that *Visvesvara Bhatta* and *Bálabhattacha* mean to indicate by those comments that two persons must be *sapindas* of each other, in order that they may inherit from each other,—is not only fanciful but simply absurd, being founded as it is upon the erroneous assumption that the word *sapinda* in the above text of *Manu* bears the limited sense of relations within seven degrees or five degrees,—an assumption contrary to the *Mitákshará* which those commentators are elucidating.

५। अविभक्त-धनास्वेते सपिण्डाः परिकीर्त्तिताः । ब्राह्मपुराणम् ।

5. But these whose property is undivided, are pronounced *sapindas*.—*Brahma-Purána*.

DEFINITIONS.

Sapinda.—The term *sapinda* means one of the same *pinda*. The word *pinda* is used in various senses: it signifies thickness, mass, a ball, food, body, and a ball composed of rice, &c., presented to the *manes* of ancestors.

In the Hindu law books the term has been used in two different senses: in the one sense, it means a relation connected through the same body; and in the other, it means a relation connected through funeral oblations of food.

According to the *Mitákshará*.—In the *Mitákshará* the term *sapinda* is used in the sense of, one of the same body, i.e., a blood relation. In this literal sense the term would include all relations however distant. But this derivative denotation of the term, is curtailed by a technical limitation; and so it includes relations within the seventh degree according to the Hindu mode of computation. Then again there is this further restriction that this term when used without qualification, signifies agnatic relations

only, *i.e.*, the relations of the same *gotra*, the relations of a different *gotra* being included under the term *bandhu*.

According to the *Mitákshará*, therefore, the *sapindas* of a person are, his six male descendants in the male line, six male ascendants in the male line, and six male descendants in the male line of each of the six male ascendants,—altogether forty-eight relations. (See table *infra* p. 32.)

The wives of these relations as well as of the person himself are his *sapindas*. The sacrament of marriage is believed to constitute physical unity of persons of the husband and the wife.

Computation of degrees.—The Hindu mode of computation of degrees is different from the English mode which is adopted in the Succession Act, Sections 21 and 22, and according to which you are to exclude the *propositus*, and to count each ancestor, and each descendant lineal or collateral, as one degree. According to the Hindu mode which is called the classificatory mode, you are to count the *propositus* as one degree, and then count his as many ancestors as will make up the given number, taking each ancestor as one degree, and then count as many descendants of the *propositus* himself, and of each of the said ancestors, as together with the *propositus* or that ancestor respectively, will make up the given number. In the above enumeration of the male *sapindas* according to the *Mitákshará*, you have an instance of relations within seven degrees; and in the enumeration given below, of the first class *Dáyabhága sapindas*, you have an instance of relations within four degrees.

In this connection, I should draw your attention to a Madras decision (7 M.S., 548) in which it has been held that a person's maternal grandfather's brother's daughter's daughter is beyond five degrees and therefore eligible for his marriage according to the *Mitákshará*. It is difficult to understand how she could be held to be beyond five degrees except according to the English mode of computation of degrees. The Hindu judge who was a party to that decision appears to have been "a lawyer without Sanskrit"; otherwise, the error would not have crept into the judgment.

According to the *Dáyabhága*.—The above definition of *sapinda* is not altogether lost sight of, in the *Dáyabhága*. But the author of that treatise explains it to relate to marriage, mourning, &c., and not to inheritance. For the purpose of inheritance, he takes the word *sapinda* in the sense of one connected through the same funeral oblation.

According to the *Dáyabhága* as understood by the Full Bench in the case of *Guru Gobinda Shaha Mandal*, 5 B. L. R.,

15, = 18 W. R., F. B., 49, the term *sapinda* includes three classes of relations.

The first class includes those relations of a person with whom that person, when deceased, and after the *sapindikaram* ceremony, partakes of undivided oblations. They are his three male descendants in the male line, three male ascendants in the male line, and three male descendants in the male line of each of the three male ascendants: or in other words, the son, grandson and great-grandson; the father, grandfather and great-grandfather; the brother, brother's son and brother's grandson; the paternal uncle, his son and grandson; as well as the paternal granduncle, his son and grandson;—altogether fifteen relations. The wives of these relations as well as of the person himself are his *sapindas* in this sense. It is worthy of remark that the Hindus living in joint families could not conceive an idea of heaven without joint family, the first class *sapindas* are in fact the members of the joint family, associated together in heaven after death. (See table *infra* p. 30).

The second class comprises those relations of a person that present oblations participated in by that person, when deceased, but do not partake of undivided oblations with him. They are the daughter's sons, of the person himself, of his three paternal ancestors, as well as of the son and grandson of the person himself and his three paternal ancestors,—altogether twelve relations. (See table *infra* p. 31).

The third class comprehends the three maternal grandsires, to whom the deceased was bound to offer oblations, and those relations that present oblations to them. They are the three maternal grandfathers, three male descendants of each of them, and the daughter's sons of the three grandsires and of two male descendants of each of the three grandsires,—altogether twenty-one relations. (See table *infra* p. 32).

You will yourself be in a position to draw out the list of relations falling under each class mentioned above, if you bear in mind the following propositions in connection with the *Párvana Śráddha* ceremony, namely, (1) A person is bound to offer funeral cakes to his three immediate *sagotra* ancestors male as well as female, and to his three immediate maternal male grandsires. (2) A person after his death, and after the *sapindikarana* ceremony partakes of undivided oblations with his three *sagotra* male ancestors with whom he is united by that ceremony. The *sapindas* of a person are (according to the Full Bench) those relations with whom he partakes of undivided oblations, those who offer oblations enjoyed by him, those to whom he was bound

to present oblations, as well as those who offer oblations to those to whom he was bound to present oblations.

In connection with this subject it ought to be particularly borne in mind that if a person die during the lifetime of one or two of his three immediate *sagotra* ancestors, then his *sapindá-karana* ceremony which must be performed with three *sagotra* ancestors, is to be performed by uniting him with two or one respectively of his paternal ancestors further removed than three degrees. Thus, most, if not all, of the *sakulyas* may come under the first class of *sapindas*.

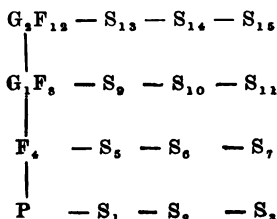
According to all the Sanskrit commentators, the term *sapinda* in the sense of connected through funeral oblations, includes the first class only. And it is extremely doubtful whether the author of the *Dáyabhága* intended to apply the term to all, if to any, of the latter two classes, except in a secondary sense. *Sríkrishna* the commentator of the *Dáyabhága* and author of the *Dáyakrama-sangraha*, however, refuses to call them *sapindas* in this sense.

Sakulya.—The term *sakulya* means one belonging to the same *kula* or family, and designates two groups of heirs according to the *Dáyabhága*. The first group of *sakulyas* of a person comprise the 4th, 5th and 6th male descendants in the male line of that person and of his father, grandfather and great-grandfather; as well as the 4th, 5th and 6th paternal male ancestors in the male line, and six male descendants in the male line of these ancestors; altogether thirty-three relations. The term *sakulya* therefore includes those male *sapindas* according to the *Mitákshará*, that do not fall under the first class *Dáyabhága sapindas* as enumerated above. The term *sakulya* is not used in the *Mitákshará* for denoting any class of heirs.

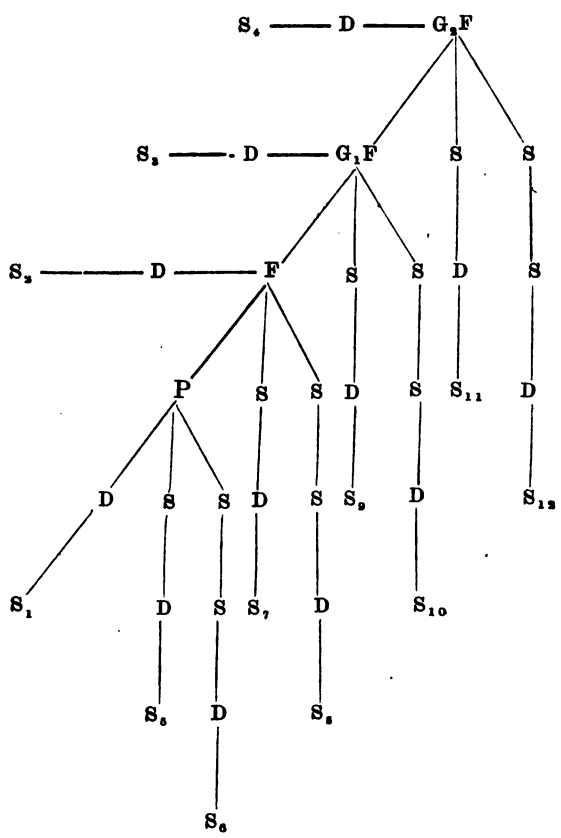
Besides the above meaning, the author of the *Dáyabhága* puts upon the term *sakulya* another sense in which it includes the group of heirs also called *samánodakas*.

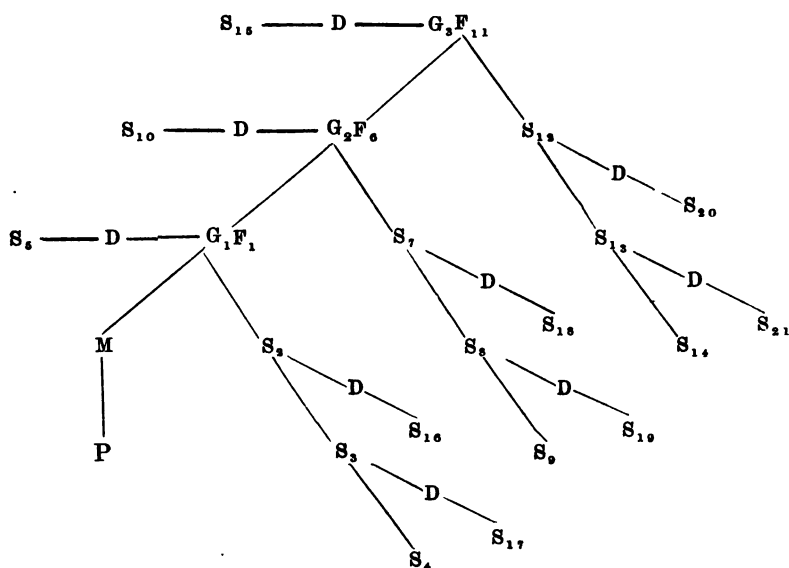
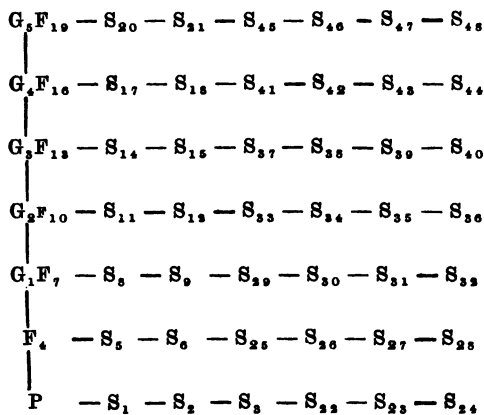
The following tables will help you in understanding the *sapinda* and the *sakulya* relationship.

The first class *Dáyabhága sapindas*.



The second class *Dāyabhāga sapindas*.



The third class *Dáyabhāga sapindas*.The *Mitāksharā sapindas*.

The first group of *Sakulyas*.

$G_5 F_{17}$	—	S_{28}	—	S_{29}	—	S_{30}	—	S_{31}	—	S_{32}	—	S_{33}
$G_4 F_{20}$	—	S_{21}	—	S_{22}	—	S_{23}	—	S_{24}	—	S_{25}	—	S_{26}
$G_3 F_{13}$	—	S_{14}	—	S_{15}	—	S_{16}	—	S_{17}	—	S_{18}	—	S_{19}
$G_2 F$	—	S	—	S	—	S	—	S_{10}	—	S_{11}	—	S_{12}
$G_1 F$	—	S	—	S	—	S	—	S_7	—	S_8	—	S_9
F	—	S	—	S	—	S	—	S_4	—	S_5	—	S_6
P	—	S	—	S	—	S	—	S_1	—	S_2	—	S_3

Samánodakas.—The term *samánodaka* includes all agnatic relations of the same *gotra* or family, within fourteen degrees calculated according to the Hindu mode of computation; that is to say, thirteen male descendants in the male line, thirteen similar ascendants, and thirteen similar descendants of each of these thirteen ascendants, excepting, however, those included under the terms *sapinda* and the first group of *sakulya*. According to some, it comprises all such *sagotras* or agnatic relations whose common descent, and name are remembered. The meaning of the term *samánodaka* is the same as *sagotra*, in the *Mitákshará*: but in the *Dáyabhagá*, it is limited as mentioned above.

Sagotras.—Two persons are *sagotra*, or of the same family, if both of them are descended in the male line from the *rishi* or sage after whose name the *gotra* or family is called, however distant either of them may be from the common ancestor. Every Hindu knows the *gotra* to which he belongs.

The later Bráhmāna writers say, that properly speaking Bráhmanas alone belong to some *gotra* or other as being descended from the *rishi* who is the founder of the *gotra* or family; but the three inferior tribes have no *gotra* of their own. But this theory seems to be opposed to admitted facts. For Visvámitra, who was a Kshatriya by birth, and Vasishtha who was not a pure Bráhmāna by birth, are admittedly founders of *gotras*, or ancestors of many founders of *gotras*.

Thus a text of Smṛiti cited by Raghunandana says:—

जमदग्नि-भेरहाजो-विश्वामित्रादि-भोतसः ।

वसिष्ठ-काश्यपागस्त्या-मुनयो-भोचकारिणः ।

एतेषां शान्धपत्यानि तानि भोचादि सन्धवे ॥

Which means,—“The sages,—Jamadagni, Bharatvája, Visvámitra, Atri, Gotama, Vasistha, Káśyapa, and Agastya—were progenitors of *gotras*: those that were descendants of these, are known to be the *gotras*.”

The fact that persons of different castes have the same *gotras*, rather proves that the caste system itself is a later institution or classification based upon occupations and qualifications,—a theory supported by many Sanskrit works of authority.

The *samána-pravaras* are descendants in the male line of the three paternal ancestors of the founder of a *gotra*. The term is used in the *Dáyabhága*, but not in the *Mitákshará*. Raghunandana cites the explanation given by Mádhava-Áchárya of the term *pravara*, thus,—प्रवरसु भोच-प्रवर्तकस्य मुने-र्भावर्तको-मुनि-जयः, इति साधवा-चार्येः,—which means “Mádhava-Áchárya says, that *pravara* is the group of sages distinguishing the sage who is the founder of a *gotra*.” It seems that two different *gotras* may have the same name, and they are distinguished from each other by their *pravaras*.

BANDHUS.

Bandhu.—The term *bandhu* is used in the *Mitákshará*, and not in the *Dáyabhága*, to designate a class of heirs; and according to the *Mitákshará* it means and includes, as I have already said, the *bhinna-gotra sapindas* or relations belonging to a different family. The meaning of the term *sapinda* is explained in the *Mitákshará* while commenting on the slokas of Yājñavalkya's Institutes, in which the qualifications of the damsel to be married by a man are dealt with. It is declared that the intended bride must, amongst others, be non-*sapinda*, must not belong to the same *gotra* or *pravara*, and must be beyond the fifth and the seventh degree from the mother and the father respectively.

Meaning of Sapinda in Mitákshará.—In explaining the term non-*sapinda*, the *Mitákshará* says that the word *sapinda* means one connected through the same body, i.e., any blood-relation however distant. It is observed that the husband and the *Patni* or lawfully wedded wife become *sapindas* to each other in this sense, because a text of revelation says that the sacrament of marriage unites them “bones with bones, flesh with flesh, and skin with skin.” It is erroneous to say that they become *sapindas* through

their child; for, if that were so, they should not be *sapindas* before childbirth, whereas the true theory is, that they become *sapindas* from the moment of their marriage.

After giving the above exposition, the Mitāksharā says that wherever the word *sapinda* is used in that work, it should be understood in the sense of a blood-relation.

The Mitāksharā then goes on to observe that the qualification non-*sapinda* applies to all castes, but the qualification of not belonging to the same *gotra* or *pravara* applies to the regenerate classes only.

Sapinda relationship for Marriage.—It is next observed that in explaining the word non-*sapinda* it has been said that *sapinda* relationship means immediate or mediate connection through the same body, but as such connection may be taken to exist between all persons, marriage itself would be impossible; hence, Yājñavalkya has declared that the bride should be “beyond the fifth and the seventh degree from the mother and the father respectively.” The Mitāksharā adds that *sapinda* relationship should be taken to cease beyond those degrees, evidently meaning, for the purpose of marriage; and then explains the mode of computation of degrees (which I have already explained), and goes on to observe that the same mode should be adopted in all cases (of contemplated marriage.)

It should, however, be specially noted that the Mitāksharā does not say whether or not, the lines of the six and the four ancestors of the *propositus* on the paternal and the maternal side respectively, may pass through males or females or both indifferently, although it is admitted on all sides that the lines of descent from those ancestors may pass through males or females or both, without any distinction. But in illustrating the mode of computing the degrees, the Mitāksharā refers only to the lines of the father's and the mother's male ancestors in the male line.

Conflicting texts noticed.—The Mitāksharā then cites a text of Vasishtha which says—“The fifth or the seventh from the mother and the father respectively (may be married),”—and a text of Paithinasi, which says—“(A girl may be taken in marriage, who is) beyond the third from the mother and the fifth from the father;”—and explains these texts away by saying that they do not intend to authorize marriage of girls distant by lesser number of degrees (given in these texts) than in the above sloka of Yājñavalkya, but they intend to prohibit the espousal of the girls of nearer degrees indicated in them.

Reconciliation unsatisfactory.—The above mode of reconciliation, adopted by the Mitāksharā does not appear to be satis-

factory at all, nor is the view put forward by that treatise, respected and followed in practice. The customs and usages relating to the prohibited degrees for marriage, are so divergent in different localities, and among different tribes and castes, that it may be safely affirmed that as regards marriage, the written texts of law found in the Smritis and the Commentaries are nowhere followed in practice.

Conflicting rules on prohibited degrees.—If prohibited degrees for marriage be taken, as the standard of *sapinda* relationship, then it would extend to eight degrees on both the mother's and the father's side, according to Manu; to five and seven degrees respectively on the mother's and the father's side, according to Yájñavalkya; to four and six degrees respectively on the mother's and the father's side, according to Vasishtha; and to three and five degrees respectively on the mother's and the father's side, according to Paithínasi; and to still lower degrees on the two sides according to custom prevailing in many places and among many classes of people.

It should be remarked that as damsels belonging to the same *gotra* are separately prohibited to the regenerate tribes for marriage, the *sapinda* girls on the father's side, who need be considered for the purpose of marriage among these tribes, are those that are cognate to the bridegroom, that is to say, between whom and the bridegroom females intervene. But as regards the Śūdras who form the majority of Hindus, both the agnate and the cognate *sapinda* damsels should be taken into consideration in this connection, for, they only are prohibited to the Śūdras.

As regards the regenerate tribes, the only rule of prohibited degrees for marriage, which seems to be followed in all parts of India, is, that a damsel of the same *gotra* with the bridegroom is not taken in marriage.

Marriage usages, contrary to Śāstras.—But it should be specially noticed that as regards prohibited degrees outside the *gotra*, that is to say, girls who are *bhinna-gotra sapindas*, or relations belonging to a different family, the usages are most divergent. We have already seen that the *Rishis* or lawgivers propound different rules on the subject. If we now turn to the actual practice observed by the people, we find that even amongst the Bráhmaṇas of Madras there is no *bhinna-gotra sapinda* relationship for marriage, at all; because, there they marry even their father's sister's daughter and their mother's brother's daughter. So also among the Chhatris or Rajputs claiming to be Kshatriyas, domiciled in Bengal and Chhota-Nagpore, very few cognate girls are eschewed for marriage. The

reason appears to be, that when in a particular locality there are only a few families belonging to the same caste, so that the observance of the prohibited degrees as propounded in the Śāstras would render marriage itself impracticable for want of lawfully eligible brides, then we find a departure from the Śāstras, to a greater or lesser extent, according to the exigency. The prohibited degrees are not observed also by the Kulin Brāhmanas of Bengal, whose so-called high position depends only on marriage of girls of certain families according to the modern and artificial rules of *Kulinism*, and who are often found to contract what may be called incestuous marriages for maintaining their *Kulinism* by disregarding the rules propounded by the Śāstras, and explained by Raghunandana whose authority is said to be respected in Bengal.

The golden rule of prohibited degrees for marriage, to follow, therefore, in a case where the validity of a marriage is called into question on the ground of being within prohibited degrees, is, to pronounce it valid if found to be celebrated in the presence, and with the presumed assent, of the relations and caste people, notwithstanding written texts of law to the contrary, which must be taken to be commendatory in character, as appears from the language of Manu's text on the subject:—

असपिन्दा च या मातु-रसगोत्रा च या पितुः ।

सा प्रशस्ता द्विजातीनां दारकर्मणि वैद्युने ॥

Which means,—“She, who is non-*sapinda* also (non-*sagotra*) of the mother, and non-*sagotra* also (non-*sapinda*) of the father, is commended for the nuptial rite and holy union among the twice-born classes.” Similarly, the Mitāksharā expressly says that many of the qualifications of the bride, ordained by Yājñavalkya are directory only.

Prohibited degrees are not Bandhus for inheritance.—Thus you see that the prohibited degrees for marriage can by no means be taken to be *bhinna-gotra sapindas* or *bandhus* for the purpose of inheritance, on account of the following reasons:—

(1) While explaining *sapinda* relationship for the purposes of marriage, the Mitāksharā says that wherever in that work the word *sapinda* is used, it shall be taken in the sense of one connected through the same body; but it does not say that the restriction of *sapinda* relationship within seven degrees on the father's side and five degrees on the mother's side, which is undoubtedly laid down by Yājñavalkya for the purpose marriage, is to be understood as applicable for all purposes:

(2) If the intention of the Mitāksharā had been to apply the said restriction to inheritance as well, it would not have explained

the degrees of *sapinda* relationship again, while dealing with the *Párvana Sráddha* and the inheritance by citing the text of Vrihat-Manu (Text, No. 2), but would have referred to the earlier explanation of it given for marriage :

(3) The principles upon which marriage is prohibited between certain relations, are not the same on which inheritance is based :

(4) *Sapinda* relationship for marriage has reference to female relations of the intended bridegroom, whereas *sapinda* relationship for inheritance relates mainly to male relations, females, as a general rule, being excluded from inheritance :

(5) The proposition that if A can marry B's sister, then B cannot be A's heir, is not correct ; for, a Madrasí Bráhmāna can marry his maternal uncles' daughter whose brother is expressly recognised as an heir, and Sudras can marry within the same *gotra*, a girl whose brother is a *samánodaka* and as such an heir :

(6) *Sapinda* relationship for marriage not being uniform but divergent, as shown above, cannot be the basis of a rule of inheritance, which must be invariable, certain and uniform : And,

(7) There is neither authority nor reason for excluding a *bhinna-gotra* relation from inheritance when his relationship can be traced, seeing that the Mitákshará says that *bhinna-gotra sapindas* are included under the term *bandhus* declared heirs after *sagotras*, and that the term *sapinda* means any relation, and seeing further that when the estate of a Bráhmāna goes to his caste-people in default of *bandhus*, a very strong presumption arises against cutting down and confining the meaning of the term to some relations only, with a view to exclude others.

Meaning of the word Bandhu.—Having regard to the structure and organisation of Hindu society founded upon the caste system, it appears that the Hindus have special reasons for attachment to even their most distant relations as well as to their caste people. A well known sloka says :—

उत्सवे वसने चैव दुर्भिक्षे राष्ट्रविह्वले ।

राजद्वारे श्मशाने च य-स्मिन्निति च वाच्यः ॥

Which means,—“He, who stands by you, on the occasions of joy and distress, at a time of famine or of political revolution, and in the King's Court as well as in the cremation ground, is your *Bándhava* or relation.”

Thus the agnate *sapindas* are *bandhus* or relations *par excellence*, and in this sense the word has been used in the text of Vishnu, dealing with inheritance. I should tell you that the words *bandhu* and *bándhava* are both derived from the root *bandh* = bind, and means any relation agnate or cognate. In the

text of Yájñavalkya (ii, 135) dealing with the order of succession, the word *bandhu* has been used in the sense of a cognate, the agnates being denoted by the term *gotrajas*; hence, it means cognates in the *Mitákshará*. But in many texts of the *Smṛiti* the term appears to be used in the wider sense of a *relation*.

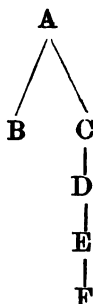
Conclusion as to who are Bandhus.—The conclusion, therefore, which appears to legitimately follow from the forgoing considerations, is, that the word *bandhu* in the *Mitákshará* means and includes either all cognate relations without any restriction, or at any rate, all cognates within seven degrees on both the father's as well as on the mother's side. This view, however, is opposed to an *obiter dictum* thrown out for the first time in the Full Bench case of *Umaid Bahadur v. Uday Chand*, 6 C. S., 119=6 C. L. R., 500, and repeated in the case of *Babu Lal v. Nanku Ram*, 22 C. S., 339.

Obiter dictum on Bandhus.—It was held by the Full Bench that a person's sister's daughter's son is his *bandhu* and heir, but it is added that his sister's daughter's son's son would not be his *bandhu* and heir. The question for consideration by the Full Bench was whether the sister's daughter's son is an heir, but whether his son also is an heir was not a matter for consideration by the Court in that case. The word *sapinda* was erroneously rendered into "Kinsmen connected by funeral oblations of food," by Colebrooke in his version of the *Mitákshará*. This error was exposed by two learned oriental scholars, West and Bühler, the former of whom was an eminent judge, in their valuable *Digest of Hindu law*, by giving a translation of portions of the passages of the *Mitákshará*, dealing with marriage, where the meaning of the term *sapinda*, and *sapinda* relationship for marriage, have been explained. The correct view was adopted in the case of *Lallubhai Bapubhai v. Mankuver Bhai*, 2 B. S., 422. The Calcutta Full Bench in their judgment in the above case followed this Bombay decision on that point, and then made the following observation:—

"The next question for consideration is, whether the defendant in the case that has been referred to us, stands in such a relation to Mooktar Bahadur (the *propositus*) that they are each other's *sapindas* as defined by the author of *Mitákshará* in *Achar Kanda*."

Then proceeding to explain what is intended by the above passage, the facts of the case relating to relationship, are referred to, and then, the following table is given for illustration, and the same is elucidated as follows:—

"A is the common ancestor; B, his son is the *propositus*; C, a daughter of A; D, her daughter, both dead; E is the son of D, and has a son F.



"Now B and E are *sapindas* to each other, but not B and F. Although F is within six degrees from the common ancestor, yet B, not being a descendant of the line of the maternal grandfather, either of F or of his father and mother, they are not *sapindas* to each other; but B being a *sapinda* of E through his mother, they are *sapindas* of each other."

Dictum inexplicable.—I have not been able to find out anything in the *Āchāra-Kānda*, in support of the above view: in fact, there is nothing anywhere in the *Mitāksharā* which may justify the foregoing *dictum*. On the contrary, B being a relation on F's father's side and being within seven degrees, is a *sapinda* of F: the circumstance of two females intervening cannot make any difference; for, F is admittedly a *sapinda*, and E is not only a *sapinda* but also heir, of B. Bearing in mind that the word *sapinda* means a *relation* according to the *Mitāksharā*, it is difficult to conceive any case in which A is B's *sapinda*, and at the same time B is not A's *sapinda*: it seems to be opposed to common sense. This somewhat anomalous view appears to be due to the misapprehension of the meaning of the comments made by Visvesvara Bhatta and Bālabhattacha on the text of Manu, (see *supra*, Text No. 4) as appears from the later judgment referred to above.

I shall return to the subject later on, while dealing with the succession of *bandhus*, after having treated the subject of marriage, with which the present point has been mixed up.

Village Community, and the above terms.—It may be interesting to enquire into and trace the etymological meaning of some of the terms, and the probable connection of the same with the village community system, and with their explanation as given above. The words *sapinda*, *sakulya*, *samānodaka*, *sagotra* and *samānapravara* mean respectively those whose *pinda*, *kulya*, *udaka*, *gotra* and *pravara*, are common. *Gotra* is derived from *go* a cow and *trá* to protect, and means that which protects the cow, such as a pasture; *Udaka* is water or a reservoir of water such as a well; *Kulya* may be derived from *kula* (similar to Latin *colo*) to cultivate, and means a field or cultivated land; and *pinda* means food.

According to the rules laid down by Manu (8, 237-239) and Yājñavalkya (2, 171-172) relating to the establishment of villages, there should be a belt of uncultivated land, set apart for pasture, at least four hundred cubits in breadth, immediately round that part of a village, where the dwelling houses are situated, separating it from the cultivated land; and on that side of this belt, which is contiguous to the fields, hedges should be erected so high that a camel might not see over them, so that the cattle might not trespass into the fields.

Assuming that a single family established a new village, and bearing in mind that a pasturage, and a reservoir of water indispensable in a tropical country, are not divisible according to Hindu law, we may take the words *sagotra* and *samānodaka* to mean all members of the family, holding in common the pasturage and the reservoirs of water used for domestic or agricultural purposes; the word *sakulya* to signify those members that jointly carried on cultivation; and the word *sapinda* to comprise those that lived in common mess. When a family increased in the number of its members, they would separate in mess first, and might still continue to hold in common their *kulya* or property, consisting mainly of land, by jointly carrying on the cultivation and dividing the produce according to their shares; and when this was felt to be inconvenient, they divided the family land, continuing, however, to use and occupy jointly the *gotra* or the land reserved for grazing the cattle, and the *udaka* or reservoirs of water, which remained common to the most distant agnatic relations. The plain meaning of the texts of Baudhāyana and of the Brahma-Purāna cited above, lends some support to this view.

CHAPTER III.

MARRIAGE.

ORIGINAL TEXTS.

१ । असपिण्डा च या मातु-रसगोत्रा च पितुः ।

सा प्रशस्ता द्विजातीनां दारकर्मणि मैथुने ॥ मनुः ३, ५ ।

(The Mitákshará, however, reads the first line of this text thus:—असपिण्डा च या मातु-रसपिण्डा च या पितुः ।)

सपिण्डता तु पुरुषे सप्तमे विनिवर्त्तते ।

समानोदकभावस्तु जन्मगान्धोरेवदेने ॥ मनुः ५, ६० ।

1. She, who is the mother's non-*sapinda* also (non-*sagotra*) and the father's non-*sagotra* also (non-*sapinda*), is commended for the nuptial rite and holy union amongst the twice-born classes.—Manu iii, 5.

(According to the reading of this text, adopted by the Mitákshará it would mean:—She, who is non-*sapinda* also of the mother, and non-*sapinda* also of the father, is &c.)

But *sapinda* relationship ceases in the seventh degree (from the mother and the father); and the *Samánodaka* relationship ceases if (common) descent, and name be not known.—Manu v, 60.

२ । न सगोत्रां न समान-प्रवरां भार्यां विन्देत,

मातृत-त्वापञ्चमात् पुरुषात् पित्रत-त्वाप्तमात् ॥ विश्वः २४, ९-१० ।

2. Let not a damsel be married, who is of the same *gotra*, of the same *pravara*, within the fifth degree on the mother's side, or within the seventh on the father's side.—Vishnu xxiv, 9-10.

३ । अविज्ञत-ब्रह्मचर्यो लक्षणां स्त्रियम् उदहेत् ।

अग्न्य-पूर्विकां कान्ताम् असपिण्डां यवीयसीं ।

अरोगिणीं भाटमतीम् असमानार्ध-गोत्रजाम् ।

पञ्चमात् सप्तमाद् ऊर्द्धं मातृतः पित्रतस्तथा ॥ याज्ञवल्क्यः १, ५२-५३ ।

3. Let a man who has finished his studentship, espouse an auspicious wife who is not defiled by connection with another man, is agreeable, non-*sapinda*, younger in age and shorter in stature, free from disease, has a brother living, is born from a different *gotra* and *pravara*, and is beyond the fifth and the seventh degree from the mother and the father respectively.—Yājñavalkya I, 52-53.

३ । पञ्चमीं सप्तमीं चैव मातुः पित्रस्तथा । मिताक्षरादृत-वश्लवधनं ।

4. (A man may espouse a damsel who is) the fifth and the seventh (in degree) on the mother's and the father's side respectively.—Vasishtha cited in the Mitāksharā on Yājñavalkya, I, 53.

५ । आसप्तमात् पञ्चमाच्च बन्धुभ्यः पित्रमातुः ।

अविवाद्या सगोत्रा च समान-प्रवरा तथा ॥ नारदः १२, ७ ।

सप्तमे पञ्चमे वापि येषां वैवाहिकी क्रिया ।

ते च सन्तानिनः सर्वे पतिताः श्रूयतां गताः ॥ रघुनन्दनदृत-नारदवधनं ।

5. A damsel within the seventh and the fifth (degree) from among relations (*bandhus*=*sapindas*) on the father's and the mother's side respectively, should not be married, likewise one of the same *gotra*, and one of the same *pravara*. (Nārada xii, 7). Those among whom marriage rite takes place within the seventh and the fifth (degree) respectively, are all with the offspring become degraded, and reduced to the position of Sudras.—Nārada cited by Raghunandana.

६ । असमानावर्षीयां कन्यां वरयेत्, पञ्च मातुः परिहरेत् सप्त पित्रतः, त्रीण्यमातुः पञ्च पित्रतो वा । पैठीनसिः ।

6. Shall espouse a damsel not belonging to the same *gotra*, shall avoid five (degrees) on the mother's side, and seven on the father's; or three (degrees) on the mother's side, and five on the father's.—Paithīnasi cited in the Mitāksharā and by Raghunandana.

७ । मातृपितृसम्बद्धाः आसप्तमाद्-अविवाद्याः कन्या भवन्ति, आपञ्चमाद्-अन्येषां मतं, सर्वाः पित्रपत्न्यो मातरः, तदभ्रातरस्तु मातुणाः, तददुहितरो भगिन्यः, तदपत्यानि भागिनेयानि, ताश्चाविवाद्याः, अन्यथा सङ्गर-कारिण्यः, तथाध्यापयितुरेतदेव । रघुनन्दनदृत-सुमन्तुवधनं ।

7. Damsels connected on the mother's or the father's side shall not be taken in marriage, up to the seventh degree; up to the fifth degree, is the opinion of others: all the wives of the father are mothers, their brothers are maternal uncles, their daughters are sisters, their daughters are nieces, they too shall not be married, otherwise they would cause disorder; this applies also to the daughter of the *preceptor*.—Sumantu cited by Raghunandana.

८ । असम्बद्धा भवेद् या तु पित्रेणैवोदकेन वा ।

सा विवाह्या द्विजातीनां त्रिगोत्रान्तरिता च या ॥ बृहन्मनुः ।

8. She, who is not connected by funeral oblations of food or by libations of water, is fit for marriage among the twice-born classes, as also she who is distant by three *gotras*.—Vrihat-Manu cited by Raghunandana.

९ । त्रिंशद्वर्षो वहेत् कन्यां द्वादशवर्षिकीं ।

द्व्यष्टवर्षोऽष्टवर्षां वा धर्मे सौदति सत्वरः ॥ मनुः ६ । ९४ ।

9. Let a man of thirty years marry an agreeable girl of twelve years, or a man of thrice eight years, a girl of eight years; one marrying earlier deviates from duty, (or one may marry earlier to prevent failure of religious rite).—Manu ix, 94.

१० । प्राप्ते द्वादशमे वर्षे यः कन्यां न प्रयच्छति ।

माता चैव पिता चैव ज्येष्ठो भ्राता तथैव च ।

त्रयस्ते नरकं यान्ति वृद्धा कन्यां रजस्तलां ॥

यस्तां विवाहयेत् कन्यां ब्राह्मणो मदमोहितः ।

असम्भाष्यो ह्यपाङ्गैः स विप्रो दृक्लोपतिः ॥ यमाः २२-२३ ।

10. If a girl be not given in marriage when she has reached the twelfth year, her mother and father as well as her elder brother, these three go to the infernal regions, having seen her catamenia before marriage. That Bráhmāna who being blinded by vanity espouses such a girl, should not be accosted, and should not be allowed to sit at a feast in the same line with Bráhmanas, for, he is deemed the husband of a Sudrá wife.—Yama 22-23.

११ । प्राग्-रजोदर्शनात् पत्नीं नेयात्, गत्वा पतत्यधः ।

व्यर्थोकारेण मुक्तस्य ब्रह्महत्याम् अवाप्नुयात् ॥ निर्णयसिमुद्धत-
आश्रयायनवचनं ।

11. (A man) shall not approach the wife before the appearance of catamenia; approaching, becomes degraded, and incurs the sin of slaying a Brāhmana by reason of wasting the virile seed.—Āsvalāyana cited in the Nirṇayasindhu.

१२ । पिता पितामहो भ्राता सकुल्यो जननी तथा ।

कन्याप्रदः पूर्वभागे प्रकृतिस्थः परः परः ॥

अप्रयच्छन् समाप्नोति भूयश्चत्वारम् ऋताद्यतौ ।

गम्यं त्वभावे दातव्यं कन्यां कुर्यात् स्वयं वरं ॥ याज्ञवल्क्यः १, ६३-६४ ।

12. The father, the paternal grandfather, the brother, a *sakulya* or member of the same family, the mother likewise; in default of the first (among these) the next in order, if sound in mind, is to give a damsel in marriage; not giving, becomes tainted with the sin of causing miscarriage at each of her courses (before marriage); in default, however, of the (aforesaid) givers, let the damsel herself choose a suitable husband.—Yājñavalkya, i, 63-64.

१३ । पिता पितामहो भ्राता सकुल्यो मातामहो माता चेति कन्याप्रदः

पूर्वभावे प्रकृतिस्थः परः परः । विष्णुः २४, ३८-३९ ।

13. The father, the paternal grandfather, the brother, a *sakulya*, the maternal grandfather and the mother: in default of the first among these the next in order, if sound in mind, is the giver of a maid in marriage.—Vishnu, xxiv, 38-39.

१४ । पिता दद्यात् स्वयं कन्यां भ्राता वानुमते पितुः ।

मातामहो मातुलश्च सकुल्यो बान्धवस्तथा ।

माता त्वभावे सर्वेषां प्रकृतौ यदि वर्तते ।

तस्याम् अप्रकृतिस्थायां कन्यां दद्युः स्वातयः ॥ नारदः १२, २०-२१ ।

14. The father himself shall give a girl in marriage, or with his assent the brother, the maternal grandfather and the maternal uncle, and a *sakulya*, a *bāndhava* likewise; on failure of all, however, the mother, if she is in sound mind; if she be not in sound mind, the people of the same caste shall give a damsel in marriage.—Nārada xii, 20-21.

१५ । पिता रक्षति कौमारे भर्ता रक्षति बौवने ।

पुत्रो रक्षति वार्ज्ये न स्त्री स्वातन्त्र्यमर्हति ॥ मनुः ९, ३ ।

15. A woman is not entitled to independence: her father protects her in her maidenhood, her husband in her youth, and her son in her old age.—Manu ix, 3.

१६ । रक्षेत् कन्यां पिता, विद्वां पतिः, पुत्रश्च वार्द्धके ।

अभावे ज्ञातयस्तेषां, न स्वातन्त्र्यं क्वचित् स्त्रियाः ॥ याज्ञवल्क्यः १, ८५ ।

16. A woman is never entitled to independence: let the father protect her when maiden, the husband when married, the son when old, and in their default their kinsmen.—Yājñavalkya, i, 85.

१७ । कन्या वरयते रूपं माता वित्तं पिता श्रुतं ।

बान्धवाः कुलमिच्छन्ति मिष्टान्नमितरे जनाः ॥

17. The bride is anxious for beauty, her mother for wealth, her father for education, her relations for family honor, (in the bridegroom,) and all the rest for a sumptuous feast.

MARRIAGE.

Marriage necessary according to Śāstrás, exceptions.—The institution of marriage which is the foundation of the peace and good order of society, is considered as sacred even by those that view it as a civil contract. According to the Hindu Śāstrás it is more a religious than a secular institution. It is the last of the ten sacraments or purifying ceremonies. The Śāstrás enjoin men to marry for the purpose of procreating a son necessary for the salvation of his soul. According to our Śāstrás a man may not at all enter into the order of householder, or the married life, but may choose to continue a life-long student when he is desirous of *moksha* or liberation from the necessity of transmigration of souls, or in other words, the necessity of repeated deaths and births. But you must not mistake for life-long students all bachelors, most of whom do not marry, not because they are averse to the pleasures of marriage, but because they are unwilling to take upon themselves the responsibilities of conjugal life. These do not bear the remotest resemblance to the life-long students that are to lead the austere life of real celibacy.

Marriage in ancient law, and the religious principle.—In ancient times marriage involved the idea of the transfer of dominion over the damsel, from the father to the husband. Slavery, or the proprietary right of man over man, was a recognised institution among all ancient nations, and it appears to have owed its origin

to the *patria potestas* or the father's dominion and unlimited power over his child. A daughter was an item of property belonging to her father who could therefore transfer her by sale, gift or other alienation like any other property, and marriage consisted in the transfer, in any one of the said modes, of the parental dominion over the bride, to the bridegroom who acquired by the transaction, the marital dominion over her. Marriage by capture was also based on the same principle. The condition of a slave, a wife, and a son or daughter, was similar in ancient law, and founded on the same principle of absolute dependence on the one side, and of unlimited power, extending to even that of life and death, on the other. The earliest and common form of marriage was the sale of the bride for a price paid to the father by the bridegroom. The father's choice in the matter is under such circumstances likely to be influenced more by the amount of the price offered, than by a consideration of the alliance being beneficial to the daughter. This purely selfish and secular principle became in course of progress, repugnant to refined feelings, and the Hindu sages sought to establish the altruistic and religious principle as the only guide for the father's selection, by laying down that the free gift, without any other consideration than her happiness, of a daughter decked with dress and ornaments, to a suitable husband to be found out by him, is an imperative religious duty imposed on the father,—and by condemning the existing practice of marriage by sale in consideration of the *sulka* or bride's price, as being unworthy of persons having a sense of spiritual responsibility, and a pretension to purity, whose conduct should be characterized by higher principles, although that practice might be allowed to Sudras among whom purity of conduct could not be expected.

Religious and secular marriages.—Accordingly the Hindu sages divided marriages into eight kinds for the purpose of distinguishing those that are approved on account of there being no improper motive on the part of any person concerned in them and are therefore declared to be religious, from those that are condemned on some ground or other, and are therefore disapproved and pronounced to be irreligious. In the marriage called *Bráhma*, the father or other guardian of the bride has to make a *gift* of the damsel adorned with dress and ornaments to a bachelor versed in the *Brahma* or *Veda*, and of good character, who is to be sought out and invited by the guardian. In the *Daiva* marriage the damsel is given to a person who officiates as a priest in a sacrifice performed by the father, in lieu of the *Dakshinā* or fee due to the priest; it is inferior to the *Bráhma*, because the father derives a be-

nefit, which being a spiritual one is not deemed reprehensible. Still inferior is the *Arsha* marriage in which the bridegroom makes a present of a pair of kine to the bride's father, which is accepted for religious purpose only, otherwise the marriage must be called *Āsura* described below. Another kind of approved marriage is called *Prājāpatya* which does not materially differ from the *Brāhma*, but in which the bridegroom appears to be the suitor for marriage and he may not be bachelor, and in which the gift is made with the condition that "you two be partners for secular and religious duties." These are the four kinds of marriage, the male issue of which confers special spiritual benefit on the ancestors.

The four disapproved and censured kinds of marriage are the *Gāndharva*, the *Āsura*, the *Rākshasa*, and the *Paisācha*. The *Gāndharva* marriage, which is not disapproved by some sages, appears to be the union of a man and a woman by their mutual desire, and to be effected by consummation; this seems to be inconsistent with the father's *patria potestas* over the damsel, and it appears to relate either to cases where a damsel had no guardian, or to cases where consummation by mutual desire had already taken place, and the law requires that the father should give his assent to the daughter's marriage with the man. The *Āsura* marriage amounted to a sale of the daughter: the *Sulka* or the bride's price was the moving consideration for the gift by the father, of the daughter in marriage. The *Rākshasa* was marriage by forcible capture. The *Paisācha* marriage was the most reprehensible as being marriage of a girl by a man who had committed the crime of ravishing her either when asleep or when made drunk by administering intoxicating drug. You must not think that this is an instance in which fraud is legalized by Hindu law; the real explanation appears to be that chastity and single-husbandedness were valued most, and so the Hindu law provided that the ravisher should marry the deflowered damsel. It appears, therefore, that the *Gāndharva*, the *Rākshasa* and the *Paisācha* marriage were preceded and caused by sexual intercourse, in the first case with the consent of the girl, in the second by force, and in the third by fraud. The *Āsura* and the *Gāndharva* seem to resemble respectively the *Coemptio* and the *Usus* in Roman law which, however, positively forbade the *Paisācha* marriage.

The Hindu ideal of marriage is, that it is a holy union for the performance of religious duties; hence, where the sexual pleasure is the predominant idea in the mind of a party to it, it is disapproved and is condemned as a secular marriage, as distinguished from that in which the religious element prevails. The

custom of marriage of girls before puberty proves that the idea of sexual pleasure is not associated with the holy nuptial rite of the Hindus. The legal consequences of the approved and the condemned marriages, are different; a wife married in an approved form becomes a *Patní*, but one espoused in the disapproved form does not become a *Patní*. According to the *Mitákshará* a *Patní*, or the lawfully wedded wife, or the indispensable associate for religion, becomes his *sapinda*, and may become his heir, and her husband also may become her heir; whereas a wife who is married in a disapproved form, and consequently does not become *Patní*, does not become her husband's *sapinda*, and cannot inherit from her husband, nor can he inherit from her.

It should be remarked that these eight kinds of marriage are not really eight different *forms* of marriage, as they are loosely called; the form appears to be the same in all cases except perhaps in the *Gándharva* and the *Rákshasa*, namely, the gift and acceptance of the damsel, coupled with religious rites which are necessary and more multiplied in the approved ones. This form of gift and acceptance seems to be observed even by Christians, among whom it is undoubtedly a survival.

Definition of marriage, and marriage without consent.—Marriage is defined by Raghunandana to be the acceptance by the bridegroom, of the bride, constituting her his wife. The bride is not, in one sense, a real party to the marriage which is a transaction between the bridegroom and her guardian, in which she is the subject of the gift. The expression 'bride's marriage' is said to be a figurative one. According to the sages a man has to choose a damsel agreeable to himself for his wife, and the lowest age for his marriage is twenty-four. But contrary to the *Sástras* a custom has grown up according to which marriages are negotiated by the guardians of the bridegrooms and are celebrated at an earlier age; and excepting in a few instances, the real parties to the marriage see each other for the first time, when they are actually passing through the ceremony of wedlock. But nevertheless it is an indisputable fact that in the majority of instances Hindu marriages, though thus contracted, do not prove to be unhappy ones.

Justification of marriage without consent.—There are many persons who being dazzled and blinded by the material civilization and the political greatness of the European nations, consider their social institutions to be superior to those prevalent amongst the Hindus whose political degradation is attributed by them to the assumed inherent inferiority of their social organization and also of their religion. Marriage by mutual consent of grown

up men and women is what prevails among the Christian nations of Europe, and is on that account thought to be the most civilized and proper form; whereas the contrary is the rule in India, which is therefore taken to be a barbarous usage and an evil of a grave character. The Hindus, however, say that when you cannot have your mother and father, your brother and sister, or any other relation, according to your choice, why then should you have a wife or a husband according to your own choice? If all the other dear and near relations are yours without your choice, you may as well have a wife or a husband dear to you though chosen by others; and this is conclusively proved by what you find in Hindu society. The alleged superiority again of marriage by mutual consent, is negatived by the fact of there being so many divorces and separations, showing that union by choice is not the condition of the happiness of married life. As for political greatness and degradation, there are pious men who would say that the height of the political greatness of a nation is often the measure of the depth of its religious degradation; for the attainment of worldly prosperity by one nation is frequently accomplished at the expense of others, and, therefore, by transgressing the rules of religion.

Early marriage of Hindu girls, father's duty.—It is a religious duty imposed by the Hindu Sástras upon the father or other guardian of a damsel, that she should be disposed of in marriage at a tender age not earlier than the eighth year, but before the signs of puberty make their appearance. The reason of the rule appears to be three-fold. The first is,—that marriage should be contracted from a sense of religious duty, and not from a desire of sexual pleasure, and so the immediate gratification of it is made impossible. The second is,—that by marriage a girl becomes not only the partner in life of her husband, but becomes a member of the joint family to which her husband belongs; and that, therefore, being admitted into the family at a tender age when her mind and character are yet unformed, and placed amidst the associations and peculiarities of the family of her husband, she becomes assimilated to it, upon which she is, as it were, engrafted, in the same way as a member born in it. The third reason is the anxiety felt by the Hindu legislators for securing the chastity of females, which is the foundation of the happiness of home, of the belief in the reality of the family tie and relationship, and of the mutual love and affection of the relations towards each other based thereon, which are so prominent in Hindu society. The two strongest propensities to which man in common with the lower animals is subject, are the desire

for food and the desire for offspring. With the first he is born, and the second manifests itself later on at a certain stage of development: and marriage of a damsel before that age is strictly enjoined, so that her mind may be concentrated on her husband alone as the means for the gratification of that appetite. And it cannot but be admitted that in the generality of cases the attachment that grows up between the husband and the wife is of the strongest kind, and the devotion of Hindu wives to their husbands is unparalleled.

It should, however, be particularly noticed that while the Hindu sages enjoin the early marriage of females, they do at the same time, condemn in the strongest terms, the premature consummation of the same. (Text No. 11.)

I have already told you that according to modern practice even the bridegroom is a mere passive agent in marriage. Our Sástras, however, appear to lay down that he should be a free agent in this matter and contract it at a mature age when he is in a position to fully understand the responsibilities of conjugal life.

Early marriage such as at present prevails in our society is considered as an evil by many 'educated' Hindus. Some condemn the early marriage of females on the ground that it may lead to premature consummation. Others disapprove of early marriage of the young men that are prosecuting their studies as students. They do really condemn the modern practice in so far as it is contrary to the Sástras.

Objections to two rules of marriage, considered.—Exception, however, is taken to the two rules of the Sástras, the first of which imposes the duty on the father or other guardian of girls, of providing them with suitable husbands before puberty; and the second of which enjoins all men to enter into matrimony.

The objection to the first rule has arisen from the fact that the observance of the rule entails ruin upon fathers of daughters in consequence of the heavy expenditure they are compelled to incur in disposing of their daughters in marriage. A most pernicious custom has been growing up in our society according to which bridegrooms are becoming marketable things, and extortionate demands are made by their guardians, that are to be satisfied by the bride's father in order to bring about the marriage. The custom owes its origin to the vanity of the Calcutta people, but it is gradually extending its mischievous influence over the Muffasil. It is detrimental to the best interests of the Hindu community, and directly or remotely it affects every member of Hindu society, not excepting those that blinded by a

short-sighted policy believe themselves to be gainers. The good sense of the Hindu community seems to have left them altogether, as in a matter of such vital importance to their society they do not exert themselves and make any efforts to put down the growth of this reprehensible custom.

The objection to the second rule is of a very serious character. By the contact with Western civilization the ideas regarding comforts have expanded amongst all classes of people, 'educated' or not; the simplicity in the habits of Hindu life is passing away; and marriage is almost come to be regarded as a luxury, its responsibilities having become heavier than before. To the early and improvident marriages is attributed the want of self-respect, self-reliance, independence and enterprising spirit, that, in one sense, characterises the Hindus, and that is thought to have led to their present political degradation.

The Hindu civilization and the Western civilization are different in character and somewhat opposed to each other. The western civilization is directed to the promotion of the happiness and prosperity in this world, of the people of the different localities respectively, that constitute different political states. Whereas Hindu civilization is directed to the attainment of happiness in the next world in the true sense of the term. For according to the Christian belief, their next world is not to commence until doomsday; while according to the Hindu belief, it commences immediately after death, when the human soul attains liberation or eternal beatitude, or assumes another heavenly or earthly body, according to its merits or demerits. The Hindus are therefore more religious than worldly. Self-abnegation, self-sacrifice and self-humiliation are necessary for the attainment of their religious aspiration, and the passiveness, the mildness, the tenderness and the dependent spirit of the Hindus, are the effects of their institutions moulded in a way calculated to subserve that purpose.

The great question, therefore, relates to the *summum bonum* and the mode of its attainment, and the continuance of our institutions depends upon its solution, or rather upon the belief in this respect.

It cannot but be admitted, however, that the rule itself is required by the law of nature, and non-compliance with it is attended with illegitimacy and various other vices.

The questions relating to Hindu marriage may be dealt with under five heads, namely, (1) prohibited degrees for marriage, (2) intermarriage between different castes, (3) guardianship in marriage, (4) ceremonies effecting marriage, and (5) legal consequences of marriage.

PROHIBITED DEGREES.

Principles of prohibited relationship for marriage.—The principles on which marriage is prohibited are discussed in Bentham's Theory of Legislation. The joint family system, which is a cherished institution of the Hindus, and which is the normal condition of their society, accounts for the prohibition by the Hindu sages, of marriage between larger number of relations than by other systems of jurisprudence. There are strong physiological reasons in support of the rules of Hindulaw on this subject; and the same social reasons that render it necessary to forbid the marriage between brothers and sisters, would justify the prohibition of marriage between relations that may be members of a joint Hindu family. Those relations that are called to live together in the greatest intimacy from their birth, as well as those, one of whom stands in *loco parentis* to the other, should not be allowed to entertain the idea of marrying each other, and an insurmountable barrier between their nuptial union should be raised in the form of legal prohibition, so that the belief in the chastity of young girls, that powerful attraction to marriage, may be maintained unshaken. The Hindu legislators, however, are so anxious to secure the foundation of this belief, that they ordain it to be an imperative religious duty of the father and the like relations, to dispose of damsels in marriage before the signs of puberty make their appearance, so that there might not be the shadow of a doubt in that respect.

Sages on prohibited degrees.—I have already told you that the different sages have laid down different rules on the subject of prohibited degrees for marriage (p. 36). Most of their texts are given at the commencement of this chapter. (See Texts Nos. 1—8). On a perusal of these you will perceive the divergence between them; Manu prohibits the largest number, while Pathinasi the smallest. There is another important respect in which Manu and Sumantu differ from the other sages, namely, that the former prohibit the same number of degrees on both the father's and the mother's side, whereas the others forbid a larger number on the father's than on the mother's side: the former view appears to be agreeable to popular feelings and in accordance with the actual practice. Another point deserves special notice, namely, that the language of Manu's text clearly shows that the rule propounded by him is recommendatory in character; and the actual usages of marriage, prevalent, in various localities and among divers tribes, prove the rules propounded by all the sages to be of that character.

Mitákshará on prohibited connection for marriage.—I have already given you the substance of the comments made by the Mitákshará upon the texts of Yájñavalkya on this subject (pp. 34, 35), while discussing the definition of the term *Bandhu*. But I think it necessary to give some details in the present connection. The Mitákshará says that the qualification that the bride should be non-*sapinda* applies to all castes, for the *sapinda* relationship exists everywhere: but the qualification that she shall not belong to the same *gotra* and *pravara* applies only to the three (regenerate) tribes; although the Kshatriyas and the Vaisyas have no *gotras* of their own, and therefore no *pravaras*, yet (in their case) the *gotras* and the *pravaras* of their priests are to be understood; in support of this a text of Āsvaláyana is cited, and then the Mitákshará goes on to say that the status of wife does not arise (among regenerate tribes) should the bride be a *sapinda* or *samána-gotra* or *samána-pravara*: but the status of wife does arise although she may be diseased or the like, for there is only inconsistency with perceptible reasons (in the case of the marriage of a damsel having the other disqualifications mentioned in Yájñavalkya's texts, such as disease.) Then the Mitákshará observes that as the qualification that the bride shall be non-*sapinda*, i.e., non-relation, is too wide, according to the meaning of the word *sapinda* already explained, namely a connection through the same body, therefore Yájñavalkya has added,—“beyond the fifth and the seventh from the mother and the father respectively.” And then goes on to explain this passage in the following manner:—

“The purport is, that *sapinda* relationship ceases beyond the fifth from the mother, i.e., in the mother's line, and beyond the seventh from the father,” i.e., in the father's line; hence, although the word *sapinda* by its etymological import applies to all relations, yet it is restricted in its signification like the word *pankaja* (the derivative meaning of which is “growing in the mud,” but which by usage, means a lotus, being a species of its primary import), &c.; accordingly the six (ascendants) beginning with the father are *sapindas*, as also the six (descendants) beginning with the son, the man himself being the seventh: in the case also of divergence of the line, the counting shall be made until the seventh, including him from whom the line diverges (i.e., a collateral within the sixth degree of descent, from an ancestor within the sixth degree in ascent, is a *sapinda*); thus is the computation to be made in all cases (of contemplated marriage). Accordingly, it is to be understood that the fifth from the mother is she who is (the fifth) in the line of descent from (any ancestor up to) the fifth ancestor (and counting such ancestor as one degree)—in the computation, beginning with the mother, (and counting her and the *propositus*

as two degrees,) of the mother's father, paternal grandfather, and the like: similarly, the seventh from the father is she who is (the seventh) in the line of descent from (any ancestor up to) the seventh ancestor (and counting such ancestor as one degree)—in the computation, beginning with the father, (and counting him and the *propositus* as one degree each,) of the father's father, and the like: thus in marriage, two sisters, a sister and a brother, and a fraternal niece and a paternal uncle, are taken to be two branches by reason of the descent of the two from a common ancestor (from whom computation of the degrees is to be made among their descendants).

"As for what is said by Vasistha, namely—'may marry the fifth and the seventh from the mother and the father respectively,'—and by Pathinasi, namely,—'beyond the third from the mother and the fifth from the father;'—these should be taken to intend the prohibition of the nearer degrees indicated therein and not to allow the espousal of the nearer degrees expressed in them; for, thus the conflict between all the *Smritis* may be removed.

"This again should be understood to be applicable to those of the same caste. But there is a different rule when the caste is different; thus Sankha ordains:—'If there be many sprung from one (but) of separate soil, (or) of separate birth; they are, of one *pinda*, (but) of separate impurity, and the *pinda* exists in three.'—'Sprung from one' means, sprung from the same *Bráhma* or the like father; 'of separate soil,' means born of wives belonging to different castes; 'of separate birth,' means, born of different wives belonging to the same caste; 'they are of one *pinda*,' i.e., *sapinda*; 'but of separate impurity,'—the separate impurity will be explained in the Chapter on Impurity; 'the *pinda* exists in three,' means, *sapinda* relationship extends to three degrees only."

From the foregoing comments of the *Mitákshará* it appears to follow that the six ancestors on the father's side and four on the mothers, may be traced through, males or females, or both; for, although the Sanskrit word for degree is *purusha* which also means a male, yet it cannot on that account be contended that the lines must pass through the males only, inasmuch as in computing the five degrees on the mother's side, the mother is taken as one degree or *purusha*; and I have already told you that the downward lines from each of the ancestors may pass through males or females indifferently. Hence the maternal relations of the paternal as well as the maternal grandfather, and of the paternal great-grandfather appear to be prohibited by the above rule of *sapinda* relationship for marriage.

Let us now see what the later commentators say on the subject.

Later commentators on prohibited degrees.—The rules regarding prohibited degrees, extracted from the foregoing texts of the sages, by Raghunandana in his *Udvāhatattva*, a treatise said to be respected in Bengal, are to be found in Dr. Banerji's valuable Tagore Lectures on the subject (pages 60-67.) The same rules are reiterated by Kamalākara Bhatta, the author of the *Nirnaya-sindhu* which is said to be an authority in the Benares School.

The rules contained in these works may be summarised as follows:

I. A man cannot marry a girl of the same *gotra* or *pravara*. This rule is called *exogamy*. This rule does not apply to the Sudras who are said to have no *gotras* of their own; but it applies to the Kshatriyas and the Vaisyas, although it is alleged that neither have they any *gotra* of their own. The *gotras* of these three inferior castes are said to be those of the priests of their ancestors.

II. A man cannot marry a girl who is a cognate relation of any of the following descriptions:

(a.) If she is within the seventh degree in descent from the father or from any of his six male ancestors in the male line, namely, the paternal grandfather and so forth.

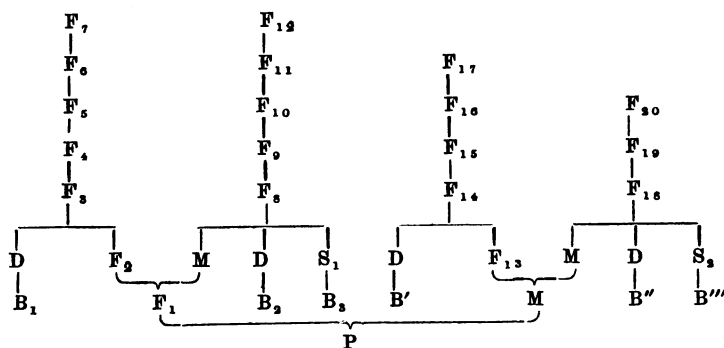
(b.) If she is within the fifth degree in descent from the maternal grandfather or from any of his four paternal ancestors in the male line.

(c.) If she is within the seventh degree in descent from the father's *bandhus* or from any of their six ancestors, through whom the girl is related.

(d.) If she is within the fifth degree in descent from the mother's *bandhus* or from any of their four ancestors, through whom the girl is related.

III. A man cannot marry certain damsels though there is no consanguine relationship between them. They are the step-mother's sister, her brother's daughter, and his daughter's daughter; the paternal uncle's wife's sister, and the wife's sister's daughter, and the preceptor's daughter. This rule appears to be of moral obligation only, since it is not respected.

The second rule is somewhat complicated. The following diagram will enable you to understand without difficulty, those that are prohibited by this rule, especially by clauses *c* and *d*.



P is the bridegroom. F_1 to F_7 are his seven paternal ancestors in the male line; F_8 to F_{12} are his father's five maternal ancestors in the male line; F_{13} to F_{17} are his mother's five paternal ancestors in the male line; F_{18} to F_{20} are his mother's three maternal ancestors in the male line; B_1 , B_2 and B_3 are his father's *bandhus*; and B' , B'' and B''' are his mother's *bandhus*.

The damsels that are prohibited to a man by the second rule are those that are within the seventh degree in descent from F_1 to F_{12} , from B_1 , B_2 and B_3 and from S_1 ; and that are within the fifth degree in descent from F_{13} to F_{20} , from B' , B'' and B''' , and from S_2 .

To this rule there is an exception, namely, that a girl, though within the seventh or fifth degree as above described, may be taken in marriage if she is removed by there *gotras*, or in other words, by two intervening *gotras*, so that there must be four different *gotras* in the line of relationship including those of the bridegroom and the bride; but according to some, five such *gotras* are necessary. This shows that the lines of descent from the ancestors may pass through females only, who are transferred by marriage to different *gotras*.

Observations on the above rules.—Upon a careful study and consideration of the above rules, the texts from which they are deduced, and the reasons by which they are supported, the following observations suggest themselves:—

1. The Bráhmical commentators say, as I have already told you, that the Kshatriyas, the Vaisyas and the Súdras have no *gotras* of their own, and that the *gotras* they have, are those of the priests of their ancestors; yet they maintain that the Kshatriyas and the Vaisyas cannot marry within their *gotras*, but the Súdras

can; although the reason assigned in support of this distinction, does not appear to be a cogent one.

2. In construing the texts (Nos. 1-7) prohibiting certain number of degrees on the mother's and on the father's side, the later commentators restrict the counting of the upward degrees to the male line of the paternal male ancestors only, of both the mother and the father, as in the first and the third line in the above diagram; although in counting the descendants of each of those ancestors, they admit that the lines of descent may pass through both males and females indifferently, but no reason is assigned for drawing this distinction. They then deduce the prohibition of the relations indicated by the second and the fourth line of ancestors in the above diagram, by putting a forced construction on the text (No. 5) of Nárada, which ordains that a girl within the seventh and the fifth from among the *bandhus* or relations on the father's and the mother's side respectively, is not fit for marriage, —by taking the word *bandhu* in that text in the limited sense of certain *cognates* enumerated in a particular text (Mit. 2, 6, 13) although there cannot be the slightest doubt that Nárada intended by that text to mean and include all the prohibited degrees both agnates and cognates.

The truth seems to be that the later commentators found practical difficulty in avoiding all the damsels, coming within the rule, by counting the upward degrees through both male and female ancestors without distinction; so they thought it desirable that the descendants of the four lines of ancestors given in the above diagram should only be prohibited, and accordingly they put their own peculiar construction upon the texts for supporting their foregone conclusion.

3. That the later commentators count the number of degrees from the mother and the father respectively, by excluding the *propositus* and also the mother as shown in the 1st, the 2nd and the 3rd line of the diagram, while the Mitakshará counts from the *propositus* by including him as one degree, and also the mother as one degree.

4. That the seventh and the fifth descendants of the father's and the mother's *bandhus* respectively, are prohibited; and they are the ninth and the seventh respectively, from the nearest common ancestor: but there is no reason for this special rule.

5. That the sixth and the seventh descendants of F_2 to F_1 , who are P's father's maternal ancestors, are prohibited to P, but not to his father through whom they are related to P; or in other words, those relations of the father are not *sapindas* to him for the purpose of marriage, and yet they are *sapindas* to his

son,—a monstrous proposition sought to be explained by what is called “the analogy of the frog’s leap” which is beyond the comprehension of human beings save the narrow-minded and speculative Bráhmancial writers of the dark age of Mahomedan India.

6. That there is no reciprocity; for, P cannot espouse many damsels, whose brothers, however, may, according to the above rule, marry P’s sister, and *vice versa*. This appears to be opposed to the popular notion according to which, A may marry B’s sister if B may marry A’s sister. There is no reason why a larger number of degrees should be prohibited on the father’s than on the mother’s side, so far as relationship is concerned: for, the human body, says the Garbha-Upanishad, consists of six parts, of which three, namely, bone, sinew and marrow are derived from the father, and three, namely, skin, flesh and blood, from the mother.

7. That marriages do, often, take place in contravention of these rules even among those who would follow the same, by reason of the ignorance of distant relationship, owing to the difficulty in tracing out the relationship at the present time when people induced by the sense of security to life and property, enjoyed under the British rule, set up permanent dwelling houses in places distant from their ancestral homes, where they reside for the practice of any profession or calling, or for service.

These rules not all followed in practice.—I have already told you that these rules are not followed in practice. Different usages prevail among different tribes and in different localities. There is so much divergence between the sages as well as between the commentators on this subject, that it would not be safe to enforce their views as binding rules of conduct. The rule prohibiting marriage within the same *gotra*, which seems to be followed by the Bráhmanas in all places, is, however, too extensive, but it was laid down at a time when there appears to have been a local union of the families having the same *gotra* and *pravara*. When this rule does not apply to Sudras, there is no reason why it should apply to the Kshatriyas and the Vaisyas, as these three tribes stand on the same footing in this respect, if what the commentators say be correct. The Bengal Káyasthas, however, follow this rule in practice and do not marry within their *gotra*, although they are supposed to be Súdras. It would seem reasonable that the legal rule of prohibited degrees for marriage cannot be different for different castes: hence, it would follow that what is valid marriage among the Sudras is also valid even among the Bráhmanas, notwithstanding special rules to the contrary, which should be treated as Laws of Honour, the violation of which will not invalidate the marriage, but will simply lower the

position of the transgressor: (see text No. 5.) It is useless to discuss this point at length, as the rules are not followed in practice.

The practical rule of prohibited degrees—for our courts to follow, is, as I have already told you (p 37), to pronounce a marriage to be valid, which has been celebrated in the presence, and with the presumed assent, of the relatives and the caste-people.

INTERMARRIAGE BETWEEN DIFFERENT CASTES.

The caste system—is the peculiar social organisation of the Hindus. There being no rational principle upon which the hereditary caste system, irrespective of qualifications, could be based, it is generally represented by comparatively modern writers of the Bráhmancial class who are most interested in maintaining it, to be a divine institution existing from the beginning of creation. But the sacred books contain no uniform or consistent account of its origin: the various accounts of it given by the different works of ancient Sanskrit literature, you will find, collected together with considerable research by Dr. Muir in the first volume of his Sanskrit Texts.

In some of the Purānas, castes are described as coeval with creation; while there are others which say that originally there was but one caste which became multiplied in the Treta age owing to deterioration of men. The Mahábhárata categorically asserts that at first there was no distinction of classes, but that these have subsequently arisen out of differences of character and occupation.

The Bhágabata Purána called also Srimat-Bhágabata assigns different natural dispositions and qualities to the four castes, and assumes them to be hereditary, as a general rule, but concludes by asserting the possession of the dispositions and the qualities to be the sole test of the caste of individuals, thus,—

यस्य यज्ञक्षणं प्रोक्तं पुंसो वर्णमिव्यञ्जकं ।

यदन्यत्रापि दृश्येत तत् तेनैव विनिर्दिश्येत् ॥ ७, ११, ३५ ।

which means,—“ Whatever (dispositions and qualities) have been described as the distinctive mark indicative of the caste of a man, if the same are found also in another (*i.e.*, in a person of a different caste by birth), then he shall be designated by that very caste (which is indicated by the qualities, and not by the caste of his descent.)”

This view that qualification is the test of caste, is indicated in several other passages of this work, one of which is as follows,—

स्त्री-शूद्र-द्विजवन्धूनां त्रयो न अति-गोचरा । १, ४, २५ ।

which means,—“The three Vedas are not fit to be heard by females, Sudras, and *dvija-bandhus*,” i.e., male relations of the twice-born, or in other words, those males that are descended from the twice-born, but are not themselves so by qualifications.

There are also many passages in the Smritis, indicating the possession, by a man, of superior qualities to be necessary for his being a member of the Bráhmāna caste in which he is born, and laying down that for certain conduct a Bráhmāna shall be reduced to the position of Sudras. The converse case of a person of inferior caste being admitted to the superior rank by reason of endowment of good qualities, appears to be laid down in a few texts which, however, are interpreted by the commentators to be applicable to an exceptional case. See Manu x. 64, 65.

Heredit, therefore, is the rule of caste, subject however to a theoretical exception based upon possession or absence of the characteristic qualities. But practically the caste system has become hereditary and has lost the principle upon which it seems to have originally been founded.

Not peacefully established.—The caste system does not appear to have been peacefully established: the Bráhmānical pretension to superiority was resented by the Kshatriyas from the first, when the Bráhmanas appear to have been compelled to admit into their class Visvámītra and his clan who, according to them, had been Kshatriyas before. The exaggerated story of Parasurāma the Bráhmānical hero extirpating the Kshatriya race thrice seven times, and the anecdote of Rāma the Kshatriya prince defeating that hero, proves the continuation of the antagonism between the two castes, which is deprecated by Manu (ix, 322) who advised them to cultivate friendly feeling towards each other, not perhaps until after the propagation of Buddhism by a Kshatriya prince, inculcating equality of men, and so striking at the root of the caste system. This compelled the Bráhmanas to reduce their pretensions by promulgating the Tántrikism which was a compromise between the Bráhmānism or caste, and the Buddhism. By their intellectual superiority and monopoly of the Sanskrit literature they have, however, succeeded, by fair means or foul, to maintain their ascendancy to some extent. What turn the system will take, is yet to be seen, now that the people have been emancipated by the benign British rule, from the religious, moral and intellectual thralldom under which they used to labour before.

The number of castes.—It is said that there were originally four castes, namely, Bráhmāna, Kshatriya, Vaisya, and Sudra; but subsequently the various mixed castes have come into existence by either intermarriage or illicit connection between them

and their issue in all sorts of combination, so that we find a distinct caste for each occupation which is said to be its own. This rather leads to the conclusion that most of these mixed castes must have been in existence when the system was introduced, if the occupations be taken to be the guide.

It should, however, be observed that having regard to the differences of character and occupation, the members of every political society are divisible into four classes corresponding to the four castes of the Hindus. Those distinguished by intellectuality, learning and religion are the real leaders of society. Next in importance are persons forming the royal class or the warriors on whom the safety and the very existence of the state depends, and who are characterized by physical agility, courage, administrative capacity and intelligence. Then come those concerned in the production of wealth by agriculture, trade, and so forth, requiring intelligence and a lower standard of morality. And lastly the labourers serving the preceding classes or practising the mechanical or similar arts, distinguished by their capacity for physical labour, and spirit of dependence. The virtues and qualities requisite for distinction in these occupations, as well as their importance to society are taken into consideration for fixing the relative rank of the four classes; and the common story of their origin is nothing more than an allegory representing society, and its different classes of members, as one human body and its limbs respectively. The fact that there are as many castes as there are occupations proves the origin of the institution. The explanation of the mixed classes by supposing them to be the issue of intermarriage appears to be a play of imagination: where the abstract qualities of any two of the four tribes, were thought requisite for filling a particular occupation, persons following that occupation were supposed to be descended from the offspring of an intermarriage or illicit connection between a man of the one tribe and a woman of the other. Thus the Ambasthas or the members of the physician caste of Bengal are imagined to be a mixed caste sprung from the issue of a Bráhmāna father and a Vaisya mother: a physician resembles a Bráhmāna in his general culture and learning, and also a Vaisya inasmuch as he does in a manner trade with his learning, and so the class is fancied to be mixed of the said two tribes, the worse quality being supposed to be derived from the mother and the better from the father. The number of castes appears to have increased with the increase of occupations, in the course of progress; for, later writers enumerate many that are not mentioned in the earlier works, and they describe the origin of the new castes according to their fancy.

It should be here remarked that the Sudras are not now the lowest class, as is generally supposed; for, all the mixed castes that are deemed to be descended from the issue of a superior mother and an inferior father, are ranked beneath the Sudras. The latest Sanskrit writers on castes say that pure Sudras as well as Kshatriyas and Vaisyas have become extinct. The reason of this assertion seems to be that these Bráhmancial writers do not wish to have two other twice-born castes possessed of privileges like themselves; and as regards Sudras, many castes which they represent to be mixed ones, appear from their occupations to belong to the Sudra tribe; but the policy pursued by these Bráhmanas for the purpose of maintaining their own superiority to all, appears to have been to multiply and subdivide castes in such a manner that each of these, though inferior to the sacerdotal class, may deem itself superior to some others, so that the vanity of that caste might be satisfied to some extent. For, although the rank of the four pure tribes is in the order in which they have been enumerated, yet it is difficult to ascertain the exact position of many of the so-called mixed castes in the order regarding the relative rank of castes, having regard to the various combinations of tribes, which the Bráhmancial imagination gives in describing their origin: thus the sense of humiliation which may be felt by a caste at the idea of being inferior to the Bráhmāna and the like caste, is compensated by the conceit created by the notion of that caste itself being superior to others.

Sages, and Mitákshará and Dáyabhága on intermarriage.—

The account of the origin of the mixed castes, as given by Manu and other sages, shows that there were many of them, that sprung from sexual connection between inferior men and superior women. But while dealing with marriage, the sages lay down that marriage between persons of the same caste is preferable, and they also recognise marriage between a woman of an inferior caste and a man of a superior caste to be valid; but they do not say anything about the marriage between an inferior man and a superior woman. There are, on the contrary, passages in the Smritis, providing punishment for a man having sexual intercourse with a woman of a superior class. Thus they do, by implication, prohibit intermarriage between a man of an inferior tribe and a woman of a superior tribe.

The Mitákshará and the Dáyabhága the two treatises of paramount authority in the two schools respectively, appear to take the same view: for, partition of heritage between sons of a man by his wives of the same and the inferior tribes, is dealt with by the former in Chapter I, Section 8, and by the latter in Chapter IX.

The *Mitáksharā* also deals with intermarriage in the *Achāra Kānda* while dealing with marriage.

It should be noticed, however, that these works take into consideration only the four original tribes and not the mixed castes, while they deal with intermarriage or partition.

Prohibition of intermarriage by latest commentators.—The latest commentators Raghunandana and Kamalākara, however, prohibit intermarriage between the different tribes, upon the authority of some passages in the Minor Purānas, enumerating practices that should be avoided in the Kali age: (See p. 5). But in this respect they differ from the two leading Treatises and the Smritis, which recognize the validity of marriage between a man of a superior tribe and a woman of an inferior tribe. And their view appears to be adopted by the Calcutta High Court which held that a marriage of a Dome Bráhmaṇa with a girl of the Haree caste is invalid, if not sanctioned by local usage, *Melaram v. Thanmooram*, 9 W.R., 552.

Different subdivisions of the same caste.—There is no text of Hindu law prohibiting an intermarriage of persons belonging to the different subdivisions of the same tribe or *varṇa*. A practice, however, has grown up, and intermarriages between the different subdivisions of the same tribe do not now take place, although there is no legal bar to the same. For instance, there is no *connubium* between the Bárenda, the Radhíya and the Vaidika subdivisions of the Bengal Bráhmaṇas, nor between the Bangaja, the Uttara-Radhíya and the Dakshina-Rádhiya Káyasthas of Bengal. It is extremely doubtful whether such practice or custom may be the foundation of a rule of law, such as will justify a Court of Justice in declaring an intermarriage in fact to be invalid, when it is not prohibited either by the sages or by the commentators. In the Madras case of *Inderun v. Ramaswamy*, 13 M. I. A., 141 = 12 W. R., P. C., 41, the Privy Council has upheld an intermarriage between two different subdivisions of the Sudra tribe. In the case of *Narain Dhara*, 1 C. S., 1, there is one passage in the judgment from which it may be inferred that a contrary view of the law was taken. In that case the question was, whether from the fact that a man of the Kaibarta class and a woman of the Tanti class lived as husband and wife for a period of twenty years, a marriage in fact could be presumed to have taken place between them. And it was held that it could not, inasmuch as the foundation of such a presumption was wanting in that case; for, the parties being members of two different subdivisions of the Sudra tribe, between whom there is in practice no intermarriage, the court could not think it a fact likely to have happened. It was not intended to be laid down

that an intermarriage in fact, between different subdivisions of the same tribe is legally invalid; nor did that question arise for decision on the facts of that case. It has, however, been clearly laid down in the case of *Upoma v. Bholaram*, 15 C. S., 708, that such intermarriage is valid.

It should be remarked, however, that what were taken in those cases to be different subdivisions of the Sudra tribe, are represented by the latest writers to be mixed castes.

I may mention to you that in the Eastern Districts such as Sylhet and Tippera, there is a custom of intermarriage between the Vaidyas and the Káyasthas, as well as between the Káyasthas and the Shahoos.

Guardianship in marriage.

Hindu law does not contemplate marriage of males in their infancy, and so there is no rule regarding guardianship in their marriage. According to Hindu law a man attains majority after the completion of the fifteenth year, and this rule is unaffected by the Majority Act, so far as marriage is concerned; so a young man of that age is *sui juris* and may be taken to act for himself as regards his marriage.

But the Sástras enjoin early marriage of girls, and rules are laid down relating to Guardianship in their marriage. See Texts Nos. 12-14, *supra*, p. 45.

On a consideration of the texts of Vishnu, Yájñavalkya and Nárada cited above, Raghunandana places the maternal grandfather and the maternal uncle before the mother. But the author of the *Mitákshará* has adopted the rule laid down in the above text of Yájñavalkya, without any such addition, probably because cognates are not much thought of in that School. It is worthy of notice that the mother, who is the nearest natural guardian, holds the last place in the above order, although she may, after the death of her husband, give away her son in adoption which affects the interests of the boy given, to the same extent as marriage does those of a girl. There are some reported cases showing that a difference does often arise between the mother and the paternal relations of a girl with respect to her marriage.

In a case of dispute *before* marriage between the paternal and the maternal relations for guardianship to dispose of a girl in marriage, the Court as representing the Sovereign and as such being the Supreme Guardian, may impose terms upon the relation having the right, for the benefit of the girl, who should not, however, be forced into a marriage odious to her: *Shridhur v. Hiratal*, 12 B.S., 480.

The above texts, however, appear rather to impose a moral duty on the relations in the order they have been enumerated, enjoining them to provide a suitable match for a girl before her puberty, than to lay down such a strict rule of priority between them as might invalidate a marriage that has actually taken place but not under the superintendence of a relation who, under the circumstances, is the guardian indicated by the above rule. This appears to follow from what both Raghunandana and Kamalākara say, namely, that if the betrothal of a girl is made by her father who is of unsound mind, and thereupon a marriage is celebrated with the usual ceremonies, then the fact of the father's insanity cannot render the marriage invalid.

This view of the law on this point, has, subject to certain salutary exceptions, been taken by Justices Norris and Ghosh in the case of *Brindabun v. Chundra*, 12 C. S., 140, in which the paternal uncle of a girl impugned the validity of her marriage celebrated by her mother. Their Lordships lay down the law thus:—"There can be no doubt that the uncle of the girl had a right in preference to the mother, under the Hindu laws, to give the girl away in marriage, but the mother, the natural guardian, having given her away, and the marriage having not been procured by fraud or force, the doctrine of *factum valet* would apply, provided, of course, that the marriage was performed with all the necessary ceremonies."

Having regard to the fact that amongst the respectable Hindus it would be difficult to find a man willing to marry a girl who has already passed through the ceremonies of marriage with another man, no marriage should be set aside even in a suit by the girl's father, only upon the ground that it took place without his consent or against his will. For, the sacrament of the marriage rite has the effect of causing the status of wife. See *Venkata v. Ranga*, 14 M. S., 316. But the case may be different when a second ceremony of marriage with another man has already taken place at the instance of the proper guardian, which is possible among low castes, and there is a dispute between the two husbands; for, then the court may take into consideration which of the two marriages is more beneficial to the girl.

Ceremonies.

I need not enter, in detail, into the numerous ceremonies that are generally observed in marriage, as most of you are aware of them, having passed through the same. But the question that strikes a lawyer is, What ceremonies are essential for the completion of marriage? The necessary ceremonies appear to be the

formal gift and acceptance, and the performance of the nuptial Homa called Kusandiká which is vicariously performed in the case of the Sudras. It has been held that the Vriddhi-Sráddha is not an essential ceremony; and that if it be proved that the mother made a gift of the bride, and that the nuptial rites were recited by the priest, it ought to be presumed that the marriage was good in law and that all the necessary ceremonies were performed. (See *Brindaban v. Chundra*, 12 C.S., 140). In this case the performance of the ceremony of *saptapadi-gamana* or walking seven steps, was not proved.

It should be observed here that religious ceremonies do not appear to be performed or deemed necessary in the re-marriage of women who are either widows or relinquished by their living husbands (*Jukni v. Parbati*, 19 C.S., 627), prevalent amongst the lower castes in all parts of India, under the name of *shunga* or *sagai* in Bengal, *karao* in the North-West, and *pat* or *nátra* in Bombay. These marriages are instances of the Gándharva form taking place by consent of the bride who is presumably a grown up woman; but some customary secular ceremony is performed, such as putting by the man of a red mark of vermilion on the forehead of the bride in the presence of assembled friends and relations, (*Bissuram v. Empress*, 3 C. L. R., 410); and some ceremony is necessary, otherwise it would be difficult to distinguish Gándharva marriage from concubinage (3 A.S., 738). The Gándharva marriage does not seem to be obsolete, as it was thought in this case.

Legal Consequences.

Guardianship.—The effect of marriage is to place the wife under the control of the husband, who is entitled to the custody of her person when she is minor, even in preference to her father, (17 C.S., 298). So, when the husband dies and the wife is a minor, her deceased husband's relations are entitled to be her guardian in preference to her paternal relations. (*Khudiram v. Bonwari*, 16 C. S., 584.) But the husband's reversionary heir who is interested in determining her life, should not be appointed the guardian of her person.

Maintenance, residence, &c.—Although the conjugal relation is based upon a contract of either the parties to the marriage or their guardians, the rights and the duties of the married couple do not arise from any implied contract, but are annexed by law to the connubial relation as its incidents. The wife is bound to reside with the husband wherever he may choose to live. The fact of the husband having another wife will not

relieve her from that duty: nothing short of habitual cruelty or ill-treatment will justify her to leave her husband's house and reside elsewhere. (*Sitanath v. S. Haimabati*, 24 W. R., 377.) Obedience and conjugal fidelity to the husband are duties at all times required of the wife, who is not absolved from marital obligation by apostacy, (18 C.S., 264).

The husband is bound to maintain the wife, to provide a suitable place for her residence, and to live with her.

In the absence of any breach of conjugal duties, the wife is entitled to the right of maintenance against the husband personally so long as he is alive, and against his estate after his death. But if the wife resides in her father's house against the will of the husband and without sufficient cause, she cannot claim maintenance from her husband.

But when the husband habitually treats the wife with cruelty and such violence as to create serious apprehension for her personal safety, she is justified in leaving her husband's protection and is entitled to separate maintenance from him. (*Matangini v. Jogen-dra* 19 C.S., 84.)

If either party is guilty of a breach of the marital duties, the other party may institute a suit against the former for the restitution of conjugal rights.

According to Hindu law as well as to many other systems of law, the husband and wife become one person by marriage. Many legal consequences are annexed to this theory of unity of person. Amongst the Hindus this unity is now confined to religious purposes, and does not generally extend to civil matters. The wife can hold separate property, she may enter into a contract with any person and even with her husband, and may sue and be sued in her own name. But the theory that the wife is half the body of her husband, has an important bearing on several points of Hindu law.

Agreeably to the Penal Code the husband or the wife does not become guilty of the offence of harbouring an offender by screening each other.

Remarriage of women.—The Hindu sages provide single-husbandedness as the most approved mode of life for women; the females that seek religious merit, must not, according to them, ever think of a second husband. But while the Hindu lawgivers thrust into prominence the said high ideal of conjugal duty for women influenced by religious and spiritual aspirations, they do, at the same time, recognize, under certain circumstances, remarriage of women that are impelled by inclination.

Even when her first husband is alive, a woman is allowed

to remarry, should she be abandoned by her first husband for adultery or any other cause, or he be not heard of for a certain period, or adopt a religious order, or be impotent, or become outcasted. Thus Nārada (xii, 97) and Parásara (iv, 27) say:—

नष्टे मृते प्रव्रजिते क्लीवे च पतिते पतौ ।

पञ्चसापत्स नारीनां पतिरन्यो विधीयते ॥

which means,—“Another husband is ordained for women in five calamities, namely, if the husband be unheard of, or be dead, or adopt religious order, or be impotent, or become outcasted.” The usage of remarriage of women during the lifetime of their first husband is found to be observed by some low castes, amongst whom the first marriage is dissolved either by a decision of the caste *Punchayet*, or by the husband's *chhar chithi* or letter of release granted to the wife, who may then contract *sagai* or *nika* marriage with another man: *Jukni v. Empress*, 19 C. S., 627.

Widows.—The Smritis appear to provide three alternative conditions for widows, namely: (1) *sutteeism* or con cremation with the deceased husband's body, (2) life of asceticism, or (3) remarriage. The first has been abolished by British legislation. The ascetic life is the alternative adopted by the females of respectable castes, so that amongst them remarriage of women came to be regarded as illegal, although it has all along prevailed among the lowest castes. It did accordingly become necessary to pass the Act XV of 1856 for legalizing the remarriage of Hindu widows belonging to the higher castes, among whom it had become, and still is, obsolete. This statute should properly be called after the name of the late Pandit Iswara Chandra Vidyāsāgara to whom it owed its origin and who framed its provisions.

Justification of rule against widow marriage.—The Hindu sages recommend that the widows should live a life of austerities, and they disapprove of remarriage of women. This recommendation has been adopted as a rule of conduct by the women of the higher castes, and the rule is justified on the following grounds:—(1) women as constituted by nature, can control and repress the sexual propensity, but men cannot; (2) the number of women is larger than men; (3) there are, no doubt, young widows in Hindu society, but there are not old maids, such as there are in European society, (4) the Hindu system is characterized by justice and equity to women who are all once married, and they must blame their ill luck but not society should they lose

their husband; (5) the boasted liberty of widows in European society in this respect, is accompanied by grave injustice to other females who are on that account compelled to live as lifelong spinsters, whose compulsory single condition moves not the vain philanthropists weeping for Hindu widows; (6) remarriage of women undermines the foundation of female chastity, which is the *sine qua non* of the bond, peace and happiness of home; (7) the utility of the institution should be tested by the good secured to the whole society, for the well-being and welfare of which, individual interests are often sacrificed.

Polygamy.—The Hindu law permits a man to have more wives than one at the same time, although it recommends monogamy as the best form of conjugal life. This recommendation has practically been adopted by the Hindus, and monogamy is the general rule, though there are solitary instances of polygamy. There are various reasons for and against polygamy which is sought to be interdicted by legislation deemed by some as the *panacea* for all evils in India. The Hindu institutions are founded on the requirements of the diversified human nature and condition, and ought not to be lightly interfered with, at the instance of persons distinguished by egotistic sentimentalism and spirit of intolerance. It is far better that those men of property, that are impelled by inclination, should take the responsibility of openly having several wives than that they should secretly contract as many left-handed marriages as they please. The modern legal distinction between public and private character lends only an external whitewash to the social structure of modern times. As to feelings of women, evidence is not wanting that there are females enjoying the liberty conferred on them by Western civilization, who would rather have a half or a quarter of a husband than none at all.

CHAPTER IV.

ADOPTION.

ORIGINAL TEXTS.

१। जायमानो ह वै ब्राह्मणस्-त्रिभि-र्ऋतै-र्ऋणवान् जायते। ब्रह्मचर्येण ऋषिभ्यो,
यज्ञेन देवेभ्यः, प्रजया पित्र्यभ्यः, एष वा अन्वयो यः पुत्री यन्वा ब्रह्मचारी च।
श्रुतिः।

1. A Bráhmāna on being born becomes a debtor in three obligations; to the Rishis (who are propounders of the sacred books) for studentship (to peruse the same); to the gods, for sacrifices; to the ancestors, for progeny: he is free from the debts, who has son, who has performed sacrifices, and who has studied the Vedas.—Revelation.

२। शुक्रशोणितसम्भवः पुत्रो मातापित्रनिमित्तकः, तस्य प्रदानविक्रयत्यागेषु माता-
पितरौ प्रभवतः। न त्वेवैकं पुत्रं दद्यात् प्रतिगृह्णीयात् वा, स हि सन्तानाय
पूर्वेषां। न स्त्री पुत्रं दद्यात् प्रतिगृह्णीयात् वा अन्यत्रातुञ्जानात् भर्तुः। पुत्रं
परिग्रह्णीयन् बन्धून् आहूय राजानि चावेद्य निवेशनस्य मध्ये व्याहृतिभिर्जुत्वा
अदूरबान्धवं बन्धुसन्निहृतम् एव प्रतिगृह्णीयात्, सन्देहे चोत्पन्ने दूरबान्धवं
शूद्रम् इव स्थापयेत्, विज्ञायते हि एकेन बहून् स्थायते इति। तस्मिंश्चेत् प्रति-
गृह्णीते औरस उत्पद्येत चतुर्यमागभागौ स्यात् दत्तकः। वशिष्ठः।

2. A son sprung from the virile seed and the uterine blood is an effect whereof the mother and the father are the cause; the mother and the father are, therefore, competent to give, sell, or disown him; but an only son should neither be given nor accepted; for, he is intended for continuing the lineage of the ancestors; but a woman should neither give nor accept a son without the permission of the husband. One desirous of adopting a son should after having invited his relations, informed the king, and performed in the dwelling-house the *Vyághriti-Homa*, take one whose kinsmen are not unknown or one who is a near kinsman. But if a doubt arises (as to the caste), then the adopted son whose kinsmen are unknown, should be set apart like a Sudra; for, it is well-known that by one many are saved.

If after he has been adopted an *aurasa* or real legitimate son be born then the Dattaka shall obtain a fourth share.

३ । औरसो धर्मपत्नीजस् तत्समः पुत्रिकासुतः ।

क्षेत्रजः क्षेत्रजातस्तु सगोत्रेणेतरैश्च वा ।

गृहे प्रच्छन्न-उत्पन्नो गृहजस्तु सुतः स्मृतः ।

काशीनः कन्यकाजातो मातामह-सुतो मतः ।

अक्षतायां क्षतायां वा जातः पौनर्भवः सुतः ।

दद्यान्-माता पिता वा यं स पुत्रो दत्तको भवेत् ।

क्रीतश्च ताभ्यां विक्रीतः कृत्रिमः स्यात् स्वयं कृतः ।

दत्तात्मा तु स्वयं दत्तो गर्भे विन्नः सहोद्वजः ।

उत्पद्यते गृह्यते यस्तु सोऽपविद्धो भवेत् सुतः ॥ याज्ञवल्क्यः २, १२८ ।

3. The *aurasa* or real legitimate son is one begotten (by the man himself) on the lawfully wedded wife: equal to him is the appointed daughter's son: the Kshetraja or appointed wife's son is one begotten on a wife by a kinsman or any other (appointed to raise issue): the Gudhhaja or adulterous wife's son is a son secretly begotten on a wife: the Kānina or damsel's son is a son born of an unmarried daughter, and deemed the son of his maternal grandfather: the Paunarbhava or twice married woman's son is one born of a twice-married woman, whether her first marriage was consummated or not: the Dattaka son is a son whom the mother or the father gives in adoption: the Krīta or purchased son is one who is sold (for adoption) by the mother and the father: the Kritrima or son made is one who is adopted by the man himself: the Svayandatta or self-given son is one who gives himself: the Sahoddhaja or pregnant bride's son is one who is in the womb of his mother when she is married: and the Apavidhha or deserted son is one who is abandoned (by his parents) and adopted as a son.

४ । माता पिता वा दद्यातां यम् अद्भिः पुत्रम् आपदि ।

सदृशं प्रीतिसंयुक्तं, स ज्ञेयो दत्त्रिमः सुतः ॥

सदृशन्तु प्रकुर्यात् यं गुण-दोष विचक्षणं ।

पुत्रं पुत्रगुणैर्युक्तं स विज्ञेयश्च कृत्रिमः ॥ मनु, ६, १६८-१६९ ।

4. A son equal in caste and affectionately disposed whom his mother or father (or both) give with water at a time of calamity, is known as the Dattrima (= Dattaka) son. A son equal in caste,

competent to discriminate between merit and demerit, and endued with filial virtues, who is adopted (by the man himself), is known as the Kritrima son.—Manu ix, 168–169.

५ । अपुत्रेणैव कर्त्तव्यः पुत्रप्रतिनिधिः सदा ।

पिण्डोदकक्रियाहेतोर्नस्मात् तस्मात् प्रयत्नतः ॥ अत्रिः ।

5. By a sonless person only, should always a substitute of a son be anxiously made, for the sake of funeral oblations, libations of water, and obsequial rite.—Atri.

६ । अपुत्रेण सुतः कार्यो यादृक् तादृक् प्रयत्नतः ।

पिण्डोदकक्रियाहेतोर्नामसंकीर्त्तनाय च ॥ दत्तकमीमांसादृत-
मनुवचनं ।

6. By a sonless person, should any description of son be anxiously made, for the sake of funeral oblations, libations of water, and obsequial rite, as well as for the celebrity of name.—Cited in the Dattaka-mīmāṃsā as a text of Manu.

७ । नापुत्रस्य लोकोऽस्ति । श्रुतिः ।

7. There is no heavenly region for a sonless man.

ADOPTION.

Sons in ancient law.—The usage of adoption is the survival of an archaic institution based upon the principle of slavery, whereby a man might be the subject of dominion or proprietary right, and might be bought and sold, or given and accepted, or relinquished, like the lower animals. The above text of Vasishtha shows that children were absolutely under the power of the father who could give, sell or disown them. The *patria potestas* of the Roman law in its earlier stage furnishes us with a true conception of the father's unlimited power over children in primitive society. Marriage in ancient law, consisted in transfer of the father's dominion over the damsel to the husband. Lifelong subjection was the condition of women who were under the dominion of either the father or the husband or their relations. Male children, however, became *sui juris* on the death of the father and the like paternal ancestors.

A careful consideration of the descriptions of the twelve kinds of sons will give an idea of the primitive conception of family relationship. The Aurasa or a son begotten by a man on his own wife is what is now understood by the term son. But the Kshetrajā or appointed wife's son was a son begotten on one

man's wife by another man who was appointed by the husband or his kinsmen for that purpose. This resembles the usage of levirate prevalent among the Jews (see the Bible, Book of Ruth, and Deuteronomy xxv, 5-8.) The son so produced became the son of the woman's husband. So also was a son whom a wife secretly brought forth by adultery, this son called Gúdhaja became the son of the woman's husband. A son born of an unmarried daughter became the son of the maternal grandfather. The pervading principle appears to have been that a wife and a maiden daughter belonged respectively to the husband and the father, and a son born of them belonged to their owner in the same way as a calf produced by a cow becomes the property of the owner of that cow. So was the *putriká-putra* or a son of an appointed daughter who was given in marriage to the bridegroom, with the condition that the son born of her would belong to her father, the marriage in such a case did not operate as a transfer of dominion over the damsel, from the father to the husband. Similarly the child in the womb of the pregnant bride was transferred by marriage to the bridegroom. The son of a twice-married woman is now deemed *aurasa* or real legitimate son, but he is separately enumerated, as remarriage of women was disapproved by the sages. A man became the father of these seven descriptions of child by the operation of ancient law. It should be observed here that although the Smritis purport to give the above classification of sons, it must necessarily include daughters as well.

Then come the five descriptions of sons by adoption, *viz.*, the Dattaka and the Kṛita are sons given or sold respectively by their parents to a man who takes the boy for affiliating him as a son. The Kritima and the Svayandatta are the sons made or self-given, they are destitute of parents and therefore *sui juris* and free to dispose of themselves, they become the sons of the adopter with their own consent, the difference between them being that in the case of the Kritima or son made the offer comes from the adopter, while in the case of the self-given son the offer is made by him. An *apaviddha* or deserted son is one who is abandoned or disowned by his parents and is adopted by a person as his son; this is like the appropriation by the finder of a thing without an owner.

The above description of the divers kinds of sons recognized in ancient times, discloses that sexual relation was very loose, and chastity of women was not valued. The relation of husband and wife, of father and son, and of master and slave, appears to have involved the idea of absolute power on the one hand, and abject subjection on the other, or of the one being the property

of the other. Procreation by the father was not a necessary element in the conception of sonship.

The hankering after sons, proved by the recognition of the different kinds of sons, appears to have owed its origin to the exigencies of primitive society composed of families governed by patriarchal chiefs. In the unsettled state of tribal government in early times, the number of male members capable of bearing arms was of special importance; and the same cause that enhanced the value of sons operated to lower the position of women as well as of men labouring under bodily disability such as blindness.

Doctrine of spiritual benefit. The Hindu society appears to have been civilized by means of religious influence. India is the land of religion, where all conceivable systems of theological doctrines arose and are still prevalent, ranging from polytheism to monotheism and from Sánkhyā atheism to Vedāntik pantheism. It has no place in the political history of the world, but holds the most prominent position in its intellectual and religious history.

It is erroneous to suppose that the law of adoption owed its origin to the doctrine of spiritual benefit conferred by sons. You cannot associate the sacred name of religion with practices based upon immorality and looseness of sexual relation: there is no system of religion known, that countenances an institution partly founded on adultery, seduction and lust. The Hindu religion which is moulded on asceticism, is least likely to sanction the immoral usages relating to several descriptions of sons recognized by ancient society. As regards ancestor-worship upon which the erroneous view is founded, its ritual shows that that ceremony is performed not so much for the purpose of conferring any benefits on the ancestors, as for the purpose of receiving benefits from them.

On the contrary, the doctrine of spiritual benefit seems to have been invoked for the purpose of discouraging the institution of subsidiary sons. The Hindu sages who are the propounders of the Smritis or Codes of Hindu law, appear to have introduced the doctrine of spiritual benefit derived from male issue, with the view of suppressing the laxity of marriage union, the looseness of sexual morality, the institution of subsidiary sons, and the improper exercise of *patria potestas*. They endeavoured to impart a sacred character to marriage, to impress the importance of female chastity, to discourage the immoral usages of affiliation, and to ameliorate the condition of sons and wives over whom the *pater familias* had absolute dominion extending to the power of life and death.

If you carefully read the passages of the Smritis, extolling the importance of sons in a spiritual point of view, you will find that they relate primarily to the real legitimate sons, and not to the secondary sons. In fact the sages divide sons into primary and secondary, with a view to mark the superiority of the Aurasa or real legitimate son. They also divide the sons into two or three groups to show their relative rank: the real legitimate son and the appointed daughter's son are declared to hold the highest position in a spiritual point of view; to the sons by adoption is assigned a middle rank; while the sons by operation of law, owing their origin to adultery, unchastity and looseness of sexual relation, are condemned and pronounced to be useless in a spiritual point of view.

Law of adoption simple. The law of adoption, as propounded in the Smritis and explained in the *Mitāksharā*, the *Dāyabhāga* and similar commentaries respected by the different schools, is very simple. But many useless and arbitrary innovations were, for the first time, introduced by Nanda Pandit in his treatise on adoption, entitled the *Dattaka-Mīmāṃsā*, composed some time after his *Vaijayanṭī* a Commentary on the Institutes of Vishnu, which was completed in Sambat 1679=1623 A.D., or a little over a century and a quarter before the establishment of British rule in India. There is no cogent reason why the position of a Legislator should be accorded to Nanda Pandita a mere Sanskritist without law, who had nothing whatever to do with the then government of the country, and the novel rules unfairly deduced by him from a few texts unnoticed by, if not unknown to, all the authoritative commentators most of whom appear to have compiled their works under the auspices of reigning Hindu kings—should be inflicted upon the Hindus as binding rules of conduct. The adventitious circumstance of the work being translated into English at an early period mainly contributed to the notion that it was an authoritative work on adoption, respected all over India; and this erroneous view originating with the learned translator who assumed it to be an ancient work, has been often repeated without question, though there is abundant evidence in the reports of cases and records of customs that its peculiar doctrines are not respected in most places. The character of the work has only recently been judicially considered by a Full Bench of the Allahabad High Court presided by Sir John Edge the Chief Justice who has in an elaborate and exhaustive judgment dealt with the matter and come to the conclusion that the innovations introduced by Nanda Pandita should not be followed as binding rules. The majority of the judges have concurred in that view,

but the minority would follow the maxim *communis error facit jus*, and hold that the Dattaka-Mīmāṃsā is binding, because it has several times been erroneously asserted to be a work of paramount authority on questions of adoption, although there is neither reason nor rhyme why it should be so regarded. See *Bhagwan Sing v. Bhagwan Sing* 17 A. S., 294.

Evidence as to Dattaka-chandrika being a forgery. I have already told you that there is a well-grounded tradition in Bengal, that the Dattaka-chandrikā is a literary forgery by one Raghumani Vidyābhūshana in the false name of Kuvera. The same tradition is also stated in the Tagore Lectures on Adoption. But with respect to it, a learned judge of the Allahabad High Court has made the disparaging remark, that “he is not prepared to place any value on,” what he erroneously imagines to be, “the story which” the Tagore Professor “has stated” (17 A. S., 313.) Had the judge glanced at the reference given at the bottom of page 124 of the Tagore Lectures, and procured the book therein referred to, he would have found that the tradition was stated in 1855 A.D., by the greatest Bengali of the present century. However, it has, therefore, become necessary to set forth the evidence supporting the conclusion that the Dattaka-chandrikā is a literary forgery. The evidence consists of the following:—

(1) In 1855 A.D., Pandit Iswara Chandra Vidyāsāgara published his Disquisition on the Legality of the Re-marriage of Hindu Widows, in both the English and the Bengali language, and succeeded in inducing the Legislature to pass the Act XV of 1856 for legalizing the re-marriage of Hindu widows. In a note appended to the Bengali version of that work he states to the effect,—that Raghumani Vidyābhūshana composed the Dattaka-chandrikā under the false name of Kuvera, and did at the same time, make it known by the acrostic in the last śloka that he was the real author. (See sixth edition of the Disquisition, page 182.)

(2) In 1858 A.D., Pandit Bharat Chandra Siromani published in the Bengali character the original Dattaka-Mīmāṃsā and Dattaka-chandrikā with his own Sanskrit Commentary thereon. He had been a Hindu-law-officer attached to the District Court of Burdwan, and after the abolition of that post, became the Professor of Hindu law in the Government Sanskrit College of Calcutta. While commenting on the last śloka of the Dattaka-chandrikā (see *ante* p. 14) he says as follows:—

श्रीरघुमनिविद्याभूषणकृतिरियम् इति प्रसिद्धिः, अस्मिन् श्लोके तन्नामोन्मीर्त्तनप्रसि-

द्विच । प्रथमचरत्प्रथमाक्षर-द्वितीयशेषाक्षर-तृतीयप्रथम-चतुर्थशेषाक्षरैः रघुमन्विरिति नामोद्धृतम् । (See second edition of those works in Deva-nāgarī character, page 41 of the Dattaka-chandrikā)

which means,—“It is a widely known tradition that this is the work of Raghumani Vidyābhūṣana, it is also a widely known tradition that his name is made known in this śloka ; the name Raghumani is given out by the first syllable of the first foot, the last of the second foot, and the first of the third foot, and the last of the fourth foot.”

The venerable Pandit, however, adds रदम् चक्षभ्यं न रोचते which means literally,—“This to us is distasteful.” The idea is undoubtedly most painful and humiliating that a learned man like Raghumani was guilty of a literary forgery committed for the purpose of perpetrating a fraud upon the court of justice. Assuming that the Pandit meant to say that “it is not acceptable to me,” yet that does not affect the tradition at all.

(3) The tradition is well-known to all Bengali Pandits professing to be *Smartas* or Hindu lawyers. It is curious that the tradition which has all along been so well-known to the *Smārta* Pandits is unknown to the English-educated native lawyers without Sanskrit.

(4) In 1863 A.D., when I was a student of the Smṛiti class in the Sanskrit College, I heard it from Pandit Bharat Chandra Siromani who also told the names of the parties to the law-suit for which the book was fabricated, and other details including the objects.

(5) The tradition is well-known to the descendants of the litigant parties, of whom the claimant by adoption was to be benefited by the book. And I have heard it from that claimant's son's daughter's son who was a Vakil of the Calcutta High Court, but is now retired to the holy city of Benares.

(6) The tradition is well-known to the descendants of the family to which Raghumani belonged, and I have heard it from his brother's great-grandson who also told that Raghumani was the Pandit of Colebrooke and was an inhabitant of Bahirgachi in the District of Nuddea.

(7) The case for which the book was fabricated is referred to in Sir Francis Macnaghten's considerations on Hindu Law; he was the counsel for the adopted son, and as he says that from the law as it was understood at that day, he was certain that his client would have been entitled to *one-third* of the estate, had the cause been not settled by the parties themselves,—therefore it is clear that his attention was not drawn to the

book, according to which his client would have been entitled to *one-half*, instead of *one-third*, of the estate. Had the book been in existence at the commencement of the litigation, the counsel for the adopted son the plaintiff, should undoubtedly have known it which is so favourable to his client. The book appears to have been forged subsequently, and it did not become necessary to invite the counsel's attention to it as the case was settled out of court. The book appears to have been written in the year 1800 A.D.

(8) The book is said to be of special authority in Bengal, and yet it was altogether unknown to Pandit Jagannátha Tarkapanchánana, whose digest of Hindu law published in 1796 A.D., does nowhere refer to it.

This is not the only instance of literary forgery of the kind. Subsequently in 1832 A.D., some Pandits of the Calcutta Sanskrit College gave a Vyavasthá supported by the authority of certain Manuscript books, in a case between Jainas (See 5 Bengal Select Reports, page 326, new edition). Those books were really fabricated by the Pandits, but the Librarian of the College was bribed and the books were placed in the Library, and their names entered in the list of books contained therein. The plan was well designed, but unfortunately for them, Dr. H. H. Wilson the then Secretary of the Sanskrit College had in his possession another list of the Library books, and the fraud was detected. As the Pandits confessed their guilt to Dr. Wilson, the only punishment inflicted on them was, that they were deprived of the source of income derived from giving Vyavasthás, by an imperative rule to the effect that the Pandits of the Sanskrit College shall not, on pain of dismissal, give any Vyavasthá intended to be used in a law-suit. The rule has ever since been in force and followed. Similar fabrications seem to have been made later on, but became unsuccessful, see Dey v. Dey 2 Indian Jurist, N. S., 24.

But you must not jump to a general conclusion against the Pandits from these isolated instances. While we find some of these heterodox Pandits, who were considered degraded by reason of teaching the sacred literature to Europeans or by reason of accepting service under them, tempted to deviate from the path of rectitude, we also find many orthodox Pandits possessed of virtues of a superior order, who are on that account respected as gods by the Hindu community. But in these days of Mammon-worship, their number is fast decreasing.

The object of adoption—is twofold, the one is spiritual and the other secular: a son is necessary for the attainment of a particular region of heaven, for the performance of exequial

rites, and for offering periodically the funeral cakes and the libations of water; as well as for the celebrity of name and for perpetuation of lineage. The spiritual objects may be obtained by a man destitute of male issue through the instrumentality of other relations, such as the brother's son. But the secular object may be gained only by means of a son real or subsidiary. A man again that aims at *moksha* or liberation from transmigration of the soul, does not require a son and cannot adopt one.

Dattaka and Kritrima. The Dattaka and the Kritrima are the only forms of adoption which are now recognized by our Courts. Of these the Dattaka is said to be in force everywhere, and the Kritrima, confined to Mithila only. The Kritrima form, however, appears to be prevalent in many districts in Northern India if not also in Deccan. We sometimes hear of an adoption in the form of *Putriká-putra* in the North-Western Provinces.

Division of subjects. I. Dattaka, II. Kritrima and other forms.

The subject of the Dattaka adoption may be discussed under five heads: (1) who may adopt, (2) who may give away in adoption, (3) who may be given and taken in adoption, (4) what ceremonies are necessary, and (5) what is its effect on the status of the boy.

Dattaka : who may adopt.

Capacity of Males. A consideration of the definitions of twelve kinds of sons, will show that there could not be any restriction as to the number of subsidiary sons in early times, for a man could have a subsidiary son even against his will. There are passages of law, however, which recommend that a man who is destitute of son should make a substitute of son, which evidently discourages adoption by a man having an *aurasa* or real legitimate son. While commenting on these, Nanda Pandita concedes that a man may adopt a son with the consent of an existing *aurasa* son. This recommendation has now been converted into an imperative rule, and its operation has been extended by the Privy Council in the case of *Rungama v. Atchama* 4 M. I. A., 1, holding that a man having an *adopted* son cannot adopt another. Bearing in mind that in Hindu law a son's son and a son's son's son hold the same position as a son, the result is that a man having a real legitimate, or an adopted, son, grandson or great-grandson cannot adopt.

But the existence of a son in *embryo* at the time of adoption would not invalidate it. *Hanmant v. Bhima* 12 B. S., 105.

So also the existence of a male descendant who is, by reason of any physical, moral, or intellectual defect, excluded from inheritance and incapable of conferring spiritual benefit, is no bar to adoption.

For, the status of sonship is constituted by the capacity to confer spiritual benefit and by the capacity to inherit, a child who is destitute of these capacities is not a son in the eye of the Hindu law.

It would seem therefore that the existence of a son who has renounced Hinduism or has, by becoming a *sannyasi* or otherwise, rendered himself incapable of rendering spiritual service, is no bar to adoption. According to Hindu law such a son loses both the capacities constituting sonship; although the *Lex loci* Act has conferred on such a son the capacity to inherit, yet it cannot be so construed as to deprive the father, of the power of adoption he has in the circumstances under the Hindu law.

A man having no son by his first wife, marries another in the hope of getting a son by the latter. It often happens that the first wife herself, who has failed to become the mother of a son, makes arrangements for her husband's second marriage and induces him to take another wife for the purpose of continuing the lineage and securing spiritual benefit. Such noble self-sacrifice can only be found among Hindu females. However, this second marriage also often proves barren; and then the man has recourse to adoption. The most natural and reasonable course for him to follow is, to adopt and give a son to each of his two wives, and there are many cases of such double adoption in Bengal. After *Rungama's* case in which successive adoption of two sons was held invalid, the expedient hit upon to evade that ruling was to make simultaneous adoption of two sons for two wives, and there have been many instances of such adoption in Bengal. But simultaneous adoption was pronounced invalid in several cases, though the decision turned upon other grounds and was favourable to the adopted sons. But it has, at last, been judicially held invalid in the case of *Doorga v. Surendra*, 12 C. S., 686, affirmed on appeal by the Privy Council, see *Surendra v. Doorga*, 19 C. S., 513.

It is, however, worthy of special remark that notwithstanding the declaration by our courts of justice, that such adoptions were invalid, the adopted sons have been and are treated by Hindu society as sons of their adoptive fathers.

It has been held that a bachelor (*Gopal v. Narayan*, 12 B. S., 329) and a widower (*Nagappa v. Subba*, 2 M. H. C. R., 367)

may make a valid adoption. In these cases a difficulty arises as to who should be deemed the maternal grand-sires of the boy adopted.

It has also been held that a minor may adopt and give authority to his wife to adopt: (*Rajendra v. Saroda*, 15 W. R., 548, and *Jumona v. Bama*, 1 C. S., 289). It is not clear from these decisions whether it is sufficient for the competency of a minor that he should attain the age of discretion or that he should attain the age of majority according to Hindu law, i.e., complete the fifteenth year. The validity of adoption by a minor is maintained solely on religious ground, and it is looked upon as a purely religious transaction, not affecting the civil rights of the adopter. This view may be quite true in Bengal where it has been held that sons acquire no rights to even the ancestral property during the father's lifetime, but it is not so where the *Mitákshará* prevails, inasmuch as the adopter's civil rights are materially affected by adoption, for the adoptee becomes the adopter's co-sharer with co-equal rights as regards ancestral property.

A minor in Bengal under the Court of Wards cannot validly adopt or give authority to adopt, except with the assent of the Lieutenant-Governor, obtained either previously or subsequently.

Capacity of females.—According to the ancient Hindu law as well as to Roman law a woman was placed through her whole life under the tutory of her husband or his agnates when she ceased to be under the paternal powers. She was not permitted to be *sui juris* at any period of her life (See Texts, Nos. 15 and 16 *ante*, pp. 45, 46.) But important rights were conferred on women by the *Mitákshará* and the *Dáyabhāga*, so as to make their position almost equal to that of males, specially as regards the right to hold property. A great deal of misconception prejudicial to women, often arises from not distinguishing the later development of law from its earlier stages.

The text of *Vasishtha* (*ante*, p. 71) provides—"But a woman should neither give nor accept a son except with the permission of the husband." This text has been very differently construed by the different schools. See *ante*, p. 15.

Some say that the husband's assent is absolutely necessary for an adoption by a woman. Of these again, some assert that the husband's assent must be given at the very time of adoption, so that according to them a widow cannot adopt at all. While others say that the word "husband" in the above text is illustrative, it means the tutor or guardian of the woman for

the time being, that is to say, when the husband is alive his assent is necessary, and after his death the assent of his agnates who are his widow's guardians is sufficient for enabling her to adopt.

There is a third view entertained by some who maintain that adoption by the widow being conducive to the spiritual benefit of the sonless husband, his assent is always to be presumed in the absence of express prohibition.

It should be observed that according to those who maintain that a widow can adopt with the assent of her husband's kinsmen, the husband's assent cannot be operative after his death, on the ground of his not being the guardian of his widow. But this distinction is not practically observed.

The doctrines of the different schools, as enforced by our courts at the present day are as follows :

In Mithila it is absolutely necessary that the husband should give his assent at the time of adoption; therefore a widow cannot adopt a *dattaka* son there.

In Bengal the husband's express assent is absolutely necessary and it is operative after his death, so as to enable a widow to make a valid adoption.

The Bengal doctrine has been applied to cases governed by the Benares school.

In Madras, Bombay and the Punjab a woman may adopt either with the husband's assent or with his kinsmen's assent if he died without giving any.

In Bombay widows whose husbands were not members of joint family, may also adopt of their own accord without any assent of either the husband or his kinsmen. It should be observed that in this case the husband's estate is vested in the widow.

A Jaina widow also can adopt of her own accord without any authority from either the husband or his kinsmen.

According to what is stated in the commentaries it would seem that the widow adopts in her own right, but she being in a state of perpetual tutelage, the discretion which she is deemed to want is supplied by the *Auctoritas* of her legal guardian. According to some, the husband is the only guardian of a woman in the matter of having a son; while others regard adoption as an appointment of an heir and disposition of property, and therefore the assent of the husband's kinsmen whose interests are affected, is necessary and sufficient; there are some again who think that the widow inheriting the husband's estate is practically *sui juris* and is also competent to deal with the

property for religious purposes, so she may, of her own accord, make a valid adoption which is conducive to the husband's spiritual benefit, and which is an act of self-denial on her part, as by it she divests herself of the husband's estate which vests in the boy adopted.

But the modern view regarding woman's capacity to adopt is, that she has no right herself, but that she is deemed to act merely as an agent, delegate or representative of her husband, or that she is only an instrument through whom the husband is supposed to act. (*Collector of Madura*, 12 M. I. A., 435=10 W. R., P. C., 17.) It should, however, be observed that the wife is the only agent to whom authority for adoption may be delegated; a man cannot authorize any other person to adopt a son for him.

Accordingly the "assent of the husband" is looked upon as power. It has been held that a man who has a son in existence and is therefore himself incapable of adopting a son, may nevertheless give a conditional authority to his wife to adopt a son, to be exercised in the event of the existing son dying without leaving male issue. 7 W. R., 392; 1 M. S., 174; 22 W. R., 121.

It follows, therefore, that the widow's right of adoption depends entirely on the power, and must accordingly be subject to the restrictions and limitations that the husband may choose to impose in that behalf. If the widow is authorized to adopt one son, she cannot adopt a second if the first adopted son dies; if he directs the adoption of a particular boy, she cannot adopt any other. In this manner, the authority is strictly construed. It would, however, be more consistent with the feelings of the Hindus, should the authority given by them be liberally construed, specially when it appears that they evince a general intention to be represented by a son, and a particular intention with respect to the mode of carrying out the same; in such a case, effect might be given to the former irrespective of the latter.

If a person has more wives than one, and authorizes one of them, she alone is entitled to adopt. If any other particular direction is laid down, that must be followed; should a general authority to all the wives be given, then there might be some difficulty in case of disagreement and dispute. But if one is willing to loyally carry out the husband's wishes by adoption and the others are opposed for selfishness, then the former may adopt by giving notice to the latter, 18 C. S., 69. But all of them may agree in ignoring the authority.

For, however, solemnly a husband may enjoin the wife to adopt a son unto him, she is not legally bound to fulfil

his dying request; her rights to the husband's estate are not in the least affected by her omission or refusal to adopt. *Uma Sundari v. Sourabinee*, 7 C. S., 288.

An authority is void if it directs adoption under circumstances in which the man himself if living could not have adopted.

An authority may be given either verbally, or by a will, or by a writing called *anumati-patra* which must now be engrossed on a stamp paper of ten rupees and must also be registered.

When a widow is authorized to adopt in the event of the death of an existing son, and the son dies and the estate vests in the son's widow or any heir other than the first-named widow, then the first-named widow cannot adopt, as her power of adoption is then "incapable of execution and at an end," in other words, it is absolutely suspended so as to render an adoption then made absolutely void: *Pudma Kumari v. Court of Wards*, 8 I. A., 229=8 C. S., 302; 10 M. S., 205; 17 C. S., 122. But the power revives when the estate reverts to, and becomes vested in her: *Bhoobanmayi v. Ramkisore*, 10 M. I. A., 279; *Manikchand v. Jagatsettani*, 17 C. S., 518.

As a widow adopts a son unto her husband, in her capacity of being his surviving half, she cannot adopt after re-marriage; nor when she is pregnant in adultery.

As an adoption by the widow divests her of her husband's estate, therefore in an adoption by a young widow, whether infant or not, the court will expect clear evidence that at the time she adopted, she was informed of her rights and of the effect of the act of adoption upon them; and if it find that coercion, fraud or cajolery was practised upon her to induce her to adopt, or that she was not a free agent, or that there was suppression or concealment of facts from her, it will refuse to uphold the adoption. See *Somasekhara v. Subhadra*, 6 B. S., 524; *Ranganaya v. Ahwar*, 13 M. S., 214.

There is no limit of time for the exercise by a widow of the power of adoption; she may adopt at any time she pleases, when the estate is vested in her. See *Giriowa v. Bhimaji*, 9 B. S., 58. But it seems that there must be some limit when the husband's undivided coparcenary interest becomes vested on his death in the surviving male members of the family according to the *Mitāksharā*.

Where a widow may adopt with the assent of her deceased husband's kinsmen, there if the husband was a member of an undivided family, the assent must be sought from the surviving male members of the family. In such a case the assent of a

divided kinsman will not be sufficient. *Sri Virada v. Sri Brojo*, 1 M. S., 69. It is not necessary that all the kinsmen should give their assent. The proper person to give the requisite assent is he under whose guardianship the woman should remain according to the circumstances in each case. If there is the father-in-law his assent is sufficient. *Collector of Madura v. Muttu*, 12 M. I. A., 397=10 W. R., 17. If the husband was separate then it would seem that the consent of the presumptive reversionary heir must be taken.

The assent to be legally sufficient should be given after the exercise of discretion, and not from any corrupt motive, 1 M. S., 69 (32.)

In Bombay a widow in whom her husband's property is vested, may adopt without any authority from her husband, or assent of his kinsman, in the absence of express prohibition by her deceased husband, provided she does not act capriciously or from any corrupt motive. *Ramji v. Ghamau*, 6 B. S., 498. The husband's assent is presumed from the absence of express prohibition. But when the husband's estate is vested in other relations, she may adopt only with their assent, if the husband gave none.

Dattaka: who may give in adoption.

The father and the mother of the boy are competent to give him away in adoption. The concurrence of both would be desirable. But the father may act even against the will of the mother. The mother, however, cannot give without the assent of her husband while he is alive; but after his death she can give her son in adoption, in the absence of express prohibition by her husband.

Thus you see that there is a great distinction between the giving and the taking of a boy in adoption, as regards woman's capacity in that behalf. Her power is almost unrestricted as regards *gift*, but not so as regards acceptance; though both seem to be dealt with in the same way. See Text No. 2.

Dattaka: who may be given and taken in adoption.

Only son.—With respect to eligibility for adoption, the only rule on the subject, propounded by the well-known legislators, is the prohibition contained in the above text No. 2 (*ante*, p. 71) of *Vasishtha*, forbidding the adoption of an only son. This rule is merely recommendatory, and it was held to be so by all the superior courts in India till 1868 A.D., when, for the first time, it was held by a Division Bench of the Calcutta High Court that the adoption of an only son is invalid. One of the Judges was Justice Dwarkanath Mitter, but being a "lawyer without Sanskrit" he was not in a better position than the

European Judges holding the contrary view, as regards the interpretation of Hindu law. See *Raja Opendur v. Ranees Bromo*, 10 W. R., 347; and 3 C. S., 443. The Bombay High Court also had since that decision been expressing their opinion against the adoption of an only son till a Full Bench of that Court did in 1889 A.D., hold such adoption to be invalid,—see *Wáman v. Krishnáji*, 14 B. S., 249. But such adoption has all along been held valid in Madras, N.-W. Provinces and the Punjab. In 1892, a Full Bench of the Allahabad High Court have, upon a reconsideration of the law and all the previous cases, come to the conclusion that the adoption of an only son is valid, see *Beni Prasad v. Hardai Bibi*, 14 A. S., 67. The very fact of there being so much difference of opinion, proves the rule to be of moral obligation only.

Some other similar rules held admonitory.—There are some commentators who say that a man should not give away his son in adoption when he is not in distress, and that he should not give in adoption his eldest son or one of two sons. But these are considered to be merely directory and not imperative.

The Dattaka-mímánsá and still later commentaries say that a man should adopt his brother's son if available for adoption, in default of him he should adopt a *sapinda*, in his default a *Samánodaka*, and in default of an agnate relation he should take one belonging to a different *gotra* or family. But this rule relating to preference in selection has been held by the Privy Council to be merely recommendatory. See *Wooma Dase v. Gokoolanund*, 3 C. S., 587.

Prohibition of certain relations for adoption by twice-born classes.—Nanda Pandita and his followers maintain that certain relations such as a brother or an uncle, or the son of a daughter or of a sister or of the mother's sister, or the like should not be adopted by a twice-born person. No such rule is laid down in any earlier commentary. Nanda Pandit deduces the rule from two texts of doubtful import, which are not noticed by any commentator of note, and one of which is said to be a text of Saunaka and the other of Sákala, neither of whom is recognized as legislator, and whose names are not found in most of the commentaries on positive law. The texts are as follows:—

दौहित्रो भागिनेयश्च शूद्रैस्तु क्रियते सुतः ।

ब्राह्मणादि-त्रये नास्ति भागिनेयः सुतः क्वचित् ॥ श्रौतकः ।

which means, “A daughter's son and a sister's son are made sons by *Sudras*: among the three tribes beginning with the *Bráhma* a sister's son is not (made) son somewhere (or anywhere),”—

Saunaka. The second line of this couplet is not found in many copies. This passage is found in a book on ritual, the authorship of which is attributed to Saunaka, but which on perusal would appear to be a modern production. It does not profess to deal with law; but while dealing with the ritual of *Jāta-karma* or the natal ceremony, it professes to describe the ritual of adoption, and the above passage and some others relating to adoption are found after the description of the said ritual. In the course of describing the ritual, it is said after the formal gift and acceptance have been completed, that the boy *bearing the reflection of a son* पुत्रच्छायावत् should be adorned, &c., and brought within the house where *homa* should be performed.

सपिण्डापत्यकश्चैव सगोत्रजमथापि वा ।

अपुत्रको द्विजो यस्मात् पुत्रत्वे परिकल्पयेत् ।

समानगोत्रजाभावे पात्रयेत् अन्यगोत्रजं ।

दौहित्रं भागिनेयश्च मातृस्वसृसुतं विना । श्राकलः ।

which means—"A sonless twice-born man *shall* or *should* adopt a son of a *sapinda* or also next to him a son of a *Sagotra*; and in default of the son of a *Sagotra*, *shall* or *should* adopt one born of a different *gotra*, except the daughter's son, the sister's son and the mother's sister's son,"—Sākala.

From what book of Sākala's, these lines are quoted by Nanda Pandit, no one can tell.

From the above couplets of Saunaka and Sākala, and the words, "*bearing the reflection of a son*" qualifying the boy, Nanda Pandita deduces the rule that amongst the twice-born classes, such a boy should be adopted, as could be begotten by the adopter on the boy's mother by appointment to raise issue in the Kshetraja form, and accordingly he prohibits the adoption of the relations mentioned above.

Sutherland, the learned translator of the Dattaka-mīmāṃsā and the Dattaka-chandrikā, formulates the rule thus,—That a twice-born man cannot adopt a boy when the relationship between the boy's mother and the adopter is such that there could have been no valid marriage between the adopter and the boy's mother, had she been unmarried. This, however, does not correctly represent Nanda Pandita's view; for, this cannot exclude the relations whom he has expressly excluded.

Discussion as to there being any such binding rule.—If what Nanda Pandita says be accepted as authoritative and imperative, then the utmost that can be said is, that the

relations to be avoided are only those enumerated by him. If on the other hand, it be open to us to examine the texts with a view to see whether there is any binding rule prohibiting the adoption of any relation, then the question cannot but be answered in the negative, as has been done by the Full Bench of the Allahabad High Court (17 A. S., 294), for the following reasons:—

(1) The above text of Saunaka does not embody any command or **बोद्धा** in the language of the *Mīmāṃsā*, but it is merely a statement of facts, or what is called in Sanskrit a **वृत्ताद्येवादः**. As regards the words “bearing the reflection of a son” forming an adjective of the boy who has already been formally given and accepted, they can fairly be taken to indicate only the effect of the ceremony already performed; but they can by no means imply the meaning forced upon them by Nanda Pandita, who has rather evolved it out of his inner consciousness, than from the natural import of the words.

(2) Then, as to *Sākala*’s text, it should be observed in the first place, that the object of the text is not to lay down who should or should not be adopted, but to declare who should be adopted first, who next, and who last; or in other words, the order of preference in the matter of selecting the boy to be adopted. It says, you *shall* or *should* adopt from amongst the *Sapindas*; in their default, from amongst the distant *Sagotras* or agnates; and in default of agnates, from amongst those belonging to a different *gotra* such as cognates; then follows the exception, “except the daughter’s son, the sister’s son, and the mother’s sister’s son.” Now the question arises, to what does the exception relate? It admits of two constructions, one of which is logical (**अर्थविवक्षा**), and the other grammatical (**शब्दविवक्षा**).

If the text be construed *logically* or having regard to its true intention, the rule may be put thus—“If a *Sapinda* is available for adoption you *shall* or *should* not adopt a distant *Sagotra* or agnate; and if an agnate is available for adoption you *shall* or *should* not adopt one belonging to a different *gotra* or family, except the daughter’s son, the sister’s son, or the mother’s sister’s son,”—that is to say, the daughter’s son, the sister’s son, and the mother’s sister’s son, though belonging to a different *gotra*, may be adopted although there may be an agnate available for adoption: thus, the exception relates to the *order* which is the subject of the rule. And this construction is consistent with what is laid down by all the sages dealing with positive law. For, they recognize the twelve kinds of sons;

therefore a daughter's son may, according to them, be the son of the maternal grandfather, as *Putriká-putra* or appointed daughter's son, or as *Kánína* or maiden daughter's son. Hence there is no reason why the same daughter's son cannot be his maternal grandfather's son as *Dattaka* or given son. Therefore, consistently with what is necessarily implied by these well-known legislators, *Sákala* cannot be taken to prohibit the adoption of "the daughter's son" who has been declared to be most eligible as a subsidiary son under the name of *Putriká-putra* declared to be equal to the *Aurasa* or real legitimate son,—and consequently, of "the sister's son and the mother's sister's son."

Next, if the text be construed *grammatically*, then the exception is to be connected with the verb "*shall or should adopt*," and the text must be put thus: "In default of an agnate, he *shall or should* adopt one belonging to a different *gotra* except (or but not) the daughter's son, the sister's son, and the mother's sister's son,"—therefore the prohibitory proposition or sentence must *grammatically* be formed with the verb "*shall or should adopt*" as used in the text, and must stand thus,—“But he *shall or should* not adopt the daughter's son, the sister's son, and the mother's sister's son.”

It should, however, be borne in mind in this connection, that the Privy Council have declared the rule propounded by *Sákala* relating to the order of preference, to be directory only, 3 C. S., 587. Therefore, although the word *पाकयेत्* in *Sákala*'s text may, having regard to its form, mean either "*shall or should adopt*," it must now be taken to mean "*should adopt*:" consequently, the very same word *पाकयेत्* or "*should adopt*" being grammatically connected with the exception, the prohibitory sentence must mean, "But he *should* not adopt the daughter's son, the sister's son, and the mother's sister's son"—that is to say, the exception also must be a precept of moral obligation, like the rule. In this connection the following Sanskrit rule of construction should be borne in mind, namely *सकृदुचरितः शब्दः सकृदर्थं मनयति* or "a word once pronounced can convey only one meaning:" hence, although the word *पाकयेत्* may mean either "*shall adopt*" or "*should adopt*," it being authoritatively settled by the decision of the Privy Council that it means "*should adopt*" in connection with the rule, it cannot but bear the same meaning when grammatically connected with the exception.

This interpretation appears to be unexceptionable and unassailable from a Sanskritist's as well as a lawyer's point of view:

its correctness, however, depends upon the view adopted by the Privy Council, of the rule relating to the order of preference for adoption. And the view taken by the Judicial Committee appears to be supported by the *Mīmāṃsā*. Those who feel curiosity to study the subject with details, are referred to Jaimini's *Mīmāṃsā* with Savara-svāmi's *Bhāṣya*, Ch. I, Pāda or Section 2, and Ch. XI, and specially to *विधिबन्धनदाधिकारश्च* or "the topic of recommendations in the form of imperative rules," Ch. I, 2, 19 *et seq.* In this topic is discussed the question, whether precepts like the following are imperative or only recommendatory, namely, *उदुम्बरो यूपो भवति*, &c., or "A sacrificial post is made of (the wood of) the *Udumvara* tree, &c.:" and the conclusion arrived at is, that it is merely recommendatory, one of the reasons assigned being *विषयसम्भवः सुतिसम्भवश्च*—"the improbability of the precept being imperative, and the probability of its being a recommendation." A sacrificial post is but a means to an end, it is necessary for tying the animal to be sacrificed; any strong wood would be sufficient for the purpose, therefore the above precept is interpreted to be a recommendation only. Similarly, an adopted son is only a means to an end, and the direction that a brother's son if available should be adopted, in his default a *Sapinda*, and so on,—is, for similar reasons, merely recommendatory. The truth is, that there are various reasons for considering a rule to be recommendatory only (*अर्थवादः* or *प्रसङ्गप्रतिषेधः*) and not imperative (*विधिः* or *पर्युदासः*),—*हेतुबन्धनदः* or "a precept with the reason for it," being only one of the tests for discriminating it as directory: and it is impossible for an unbiased and unprejudiced mind that is versed in Sanskrit law, to find fault with the rational view taken by the Privy Council, of the rule relating to the order of preference for adoption, and with its corollary that the exception to it is of the same character with the rule, having regard to the language of the text, and to the rules of construction.

(3) It is conceded that the adoption of the daughter's and the sister's son is valid amongst the *Sudras*. From this it may, according to Sanskrit rules of construction, be, very fairly inferred that such adoption amongst the twice-born classes is only censured, and not absolutely interdicted. But the Bombay High Court, relying on a hasty conclusion come to by Sir Raymond West an eminent judge and Sanskritist, gets rid of that circumstance by observing that "the Hindu Law regarded the *Sudras* as slaves, and their marriages as little better than concubinage:" see 3 B. S., 273 (289). With great deference to

Sir Raymond, I regret to say that the above proposition is entirely erroneous; for, the Smritis or Codes of Hindu Law did not regard the *Sudras* as slaves, and their marriages as concubinage.

According to the Smritis, every man is by birth a *Sudra*; it is by learning the sacred literature, that a man becomes twice-born. The privilege of studying the sacred literature is, no doubt, denied to the *Sudras* as well as to the females of the so called twice-born classes. But the status of being *twice-born* depends on the acquisition of knowledge of the sacred literature. Manu (Ch. III, verse 1) ordains that a twice-born man shall abide with the preceptor and study the Vedas for thirty-six years, or a half or a quarter of that period, or until knowledge of the same is acquired. The consequence of omitting to do the same is thus declared by Manu (Ch. II, 168):—

योऽनधीत्य द्विजो वेदम् अन्यत्र कुरुते अमं ।

स जीवन्नेव शूद्रत्वम् आशु गच्छति सान्धयः ॥ मनुः १, १६८ ।

which means,—“That twice-born man, who without studying the Vedas, applies diligent attention to anything else, soon falls even when living, together with his descendants, to the condition of a *Sudra*.” Hence the males of the twice-born classes, who have no knowledge of the sacred literature, are like their females, in the same category as *Sudras*, *i.e.*, they remain such as they are by birth. The majority of the so-called twice-born classes have accordingly become long since reduced to the position of *Sudras* by reason of neglecting the study of the Vedas from generation to generation. It follows, therefore, that according to the Smritis, the *Sudra* law should be applicable to them who are twice-born by courtesy only, and hold the position of *Sudras*. Our Courts of Justice are called upon, therefore, to enquire, in every such case, whether the so-called twice-born litigants are really so, before applying to them a rule different from that applicable to the *Sudras*; and in ninety-nine cases out of a hundred, it will be found that the parties, though twice-born by courtesy, are really *Sudras* by qualification. There are, no doubt, some modern fabrications called *Upa-Purānas*, and concocted for the purpose of avoiding the foregoing evil consequence propounded by the Smritis, which say that the study of the Vedas for a long time is a practice which is to be eschewed in the Kali age (see *ante*, p. 5), and accordingly a farce of the Vaidik study for a day or two, is now made when the *Upanayana* ceremony is nominally performed, and fittingly called investiture

with the sacred cord, though it really meant commencement of the study of the Vedas, the literal import being *taking* (a boy and handing him over) *to* (a teacher of the Vedic literature.) But these spurious books forged and thrust into prominence by the Pandits of the Mahomedan period for the benefit of the unlearned members of their class, cannot be regarded as any authority by a British court of justice. The *Purānas* and specially the *Upa-Purānas* are no authority in law. The Courts of Justice are to be guided by the Smritis and the ancient customs only, as is declared by Yājñavalkya (ii, 5) while defining a *cause of action*, thus—

सुव्याचारव्यपेतेन मार्गेणाधर्षितः परैः ।

आवेदयति चेद्-राज्ञे व्यवहार-पदं हि तत् ॥ याज्ञवल्क्यः २, ५ ।

which means,—“If a person wronged by others in a way contrary to the Smriti and the custom, complains to the king, that is a topic of litigation (or cause of action).” Our courts of justice, if rightly advised, will not listen to an unreal distinction, although the degenerate Brāhmanas by courtesy might be loudest in advancing their pretension to a false and artificial superiority.

A perusal of the Smritis will convince the reader that the *Sudras* as such were not regarded as slaves. Any person whether *Brāhmana* or *Sudra* might be a slave in the recognized modes such as capture in war, or sale by the father; (see *Manu* viii, 415). While dealing with the modes of acquiring subsistence by the different classes, *Manu* says, that a *Sudra* is to subsist by serving the twice-born classes, or by the practice of mechanical arts. But is this service the same thing as slavery? Not a word to that effect can be found in the Smritis, though no doubt the holders of service are compared to dogs, to whatever caste they may belong. There is, however, a passage in the *Brahma-Purāna*, which depicts the *Sudras* subsisting by service, as slaves, and that is the only slender basis on which is founded the conclusion that the Hindu Law regards the *Sudras* as slaves. But that passage does not apply at all to the *Sudras* practising the mechanical arts. Besides, slavery has been abolished within living memory, although the importation of slaves into British India, and the recognition of slavery by Government officials, were prohibited by earlier Enactments, slavery was abolished in 1860, A.D., by the Indian Penal Code. Therefore if the position of *Sudras* had been that of slaves under the Hindu Law, that state of things would have continued down to the abolition of slavery; but has any one

ever heard that the general body of the *Sudras* or any section of them was *then* emancipated? The British Government has undoubtedly emancipated the people from moral thralldom. But no particular caste of Hindus was under physical thralldom at the time slavery was abolished, though there were certainly some Hindu slaves whose caste is unknown, that were liberated by British Indian legislation.

The Hindu legislators were anxious to provide every man with a source of maintenance; accordingly they ordained that the illegitimate son of a twice-born man by a *Sudra* woman not married by him is entitled to maintenance from his estate, and as regards *Sudras* they provided that an illegitimate son may, by the *Sudra* father's choice, get an equal share with a real legitimate son of his, and that after his death, he is to get a half share in comparison with what is obtained by his legitimate brothers; and that in default of legitimate heirs down to the daughter's son, he may get the whole property. Now it should be observed that *Sudras* were all poor men at the time when the above rule was laid down: the only property they might leave behind them would be a dwelling-house, and if he practised any mechanical art, also the tools of such art. Consequently a *Sudra's* illegitimate son by getting even his whole property, obtained considerably less than a Bráhmāna's illegitimate son who was entitled to maintenance. It is difficult to appreciate the process of reasoning by which, from the above provisions for the benefit of a *Sudra's* illegitimate son, any inference can be drawn that the marriages of *Sudras* are licensed concubinage. Yet that is the only ground upon which that remark of Sir Raymond's is founded: there is nothing else in Hindu Law, which can even remotely lend any support to such a disparaging view as that. If we turn our attention from the law-books to the actual usage amongst the Hindus, we do not find anything peculiar to the *Sudras*, that may justify that contemptuous conclusion. On the contrary, having regard to the actual practice, the disparaging remark might be applied to marriages among the Nair Bráhmānas in Deccan; and also among a certain section of Bengali Bráhmānas by courtesy, who used to pass through the ceremony of marriage with scores of women sometimes exceeding a hundred, though they were too poor to provide even one of them with maintenance and residence.

Besides, it is difficult to understand the logical sequence between the adoption by *Sudras* of their daughter's and sister's sons, and the fact (even if admitted to be correct) of the Hindu Law regarding *Sudra* marriages as concubinage. If the Hindu Law had provided no prohibited degrees for marriage amongst

the *Sudras*, and had allowed them to marry their daughters and sisters, then and then only could the distinction have been accounted for in the manner attempted to be done. For, in the prurient imagination of Nanda Pandita and the like, the adopted son is to be capable of being begotten by the adopter on the son's natural mother, by appointment to raise issue, merely for the purpose of justifying the prohibition propounded by him, for the first time.

For, even according to him, the fiction of adoption, is not, that the boy is begotten by the adopter on the boy's natural mother. Because if that had been so, the boy ought to have retained his natural relationship to his mother and her relations. On the contrary it is admitted on all hands, that the real fiction of adoption is, that the boy is begotten by the adopter on his own wife, and it is on that footing that the adopted son's right of inheritance from the adoptive mother and her relations has been recognized, and that from his natural mother and her relations, denied to him. In performing the *Párvana Sráddha* he is to offer *pindas* or oblations to his adoptive mother's sires, not to those of his natural mother, see *Dattaka-Mínánsá* vi, 50. So the prohibition is utterly inconsistent with this theory of adoption, now universally accepted.

(4) There is a text of Yama, which appears to support the adoption by a twice-born person, of his daughter's son:—

दौहित्रे आटपुत्रे च होमादनियमो नहि ।

बाग्दानादेव तत् सिद्धिरित्याह भगवान् यमः ॥

which means,—“The Homa or the like ceremony is not (necessary) in the case (of adoption) of the daughter's or the brother's son; by the verbal gift (and acceptance) alone, that is accomplished: this is declared by the Lord Yama.”—This text was relied on by some *Sástris* of Bombay in 1821, A.D., who were consulted in the case of Huebut Rao, 2 *Borraidaile* 75, (85). I have not found it cited in any commentary of note; but Pandit Bharat Chandra Siromani used to repeat it to his pupils, and it is also cited in some unimportant works on adoption, see the said Pandit's compilation, called *Dattaka-Siromani*, pp. 45, 92, 244 and 246. This text, however, is not found in the Code of Yama, such as is now extant and published; it does not contain a single passage on positive law; nor do the published Codes of *Vrihaspati* and *Kátyáyana*, although numerous texts from them are cited by commentators on positive law, none of which is found in the published editions. Another text of Yama, cited in the

Dáyabhāga, Ch. XI, Sec. 5, para., 37, was the subject for consideration by a Full Bench of the Calcutta High Court (1 C. S., 27), and the learned judges were anxious to see the context for the purpose of ascertaining the true meaning of that text (1 C. S., 38), and I was consulted and asked by an eminent judge of that Bench to procure the Code of Yama. I saw Pandit Bharat Chandra Siromani on the subject, but he said that the complete Code of Yama containing the chapter on positive law, he had never seen, and could not be found anywhere, so far as he was aware. Hence the above text cannot be supposed to be spurious, simply because it is not found in the published incomplete Code of Yama; it seems to have been traditionally known in the Sanskrit law-schools, when we find it cited by the Bombay Sāstris and a Bengali Pandit.

Nor can it be contended that this text of Yama should be construed to refer to the *Sudras* only, and not to the twice-born classes. Because, in construing passages of law, we must take into consideration the religious disability of the *Sudras* under the Codes, to whom the privilege of performing sacrifices was denied, see Jaimini's *Mīmāṃsā* (6, 1, 25 *et seq.*) the topic of incompetency of *Sudras* to perform sacrifices or याने शुद्धस्य अनधिकाराधिकारम् ।

This view is entertained even now, with this difference only, that certain modern writers say that the *Homa* and the like ceremony may be performed by the *Sudras*, vicariously through the Brāhmana priests. But the Calcutta High Court and the Privy Council have held that this modern view, however beneficial and profitable it might be to the Brāhmanical class subsisting by priest-craft, is not binding on the *Sudras*, who may, therefore, validly adopt a son without performing the *Homa* ceremony: *Behari Lal v. Indromani*, 21 W. R., 285, affirmed by Privy Council, *Indromani v. Behari Lal*, 5 C. S., 770.

(5) Nanda Pandita was neither a lawyer nor a judge, but merely a Sanskritist and teacher of the sacred literature, and the above prohibition may be fairly taken to be intended by him as directory only, and a rule of the Law of Honour. Nor does he say that an adoption made in contravention of that prohibition is invalid, as he has done in respect of another rule, see his *Dattaka-mīmāṃsā*, v, 56.

Case-law.—The prohibition is not followed in the Punjab; nor in Madras where the adoption of the daughter's and the sister's son has been declared valid by custom amongst the Brāhmanas, 9 M. S., 44, but notwithstanding, the adoption of the son of the daughter of an agnate relative has been held invalid, 11 M. S., 49; nor did the prohibition obtain in Bombay before 1879

A.D. when, however, the adoption by a Bráhmāna, of his daughter's son was declared invalid, 3 B. S., 273. The prohibition is not respected by persons adopting in the Kritrima form in Mithila. In the North-West Provinces the adoption by a Bohra Bráhmāna, of his sister's son has been held valid according to custom, 14 A. S., 53; and in the recent Full Bench case of *Bhagwan Sing*, 17 A. S., 294, it has been held by the Chief Justice Sir John Edge and the majority of the judges of the Allahabad High Court that Nanda Pandita's rule ought not to be enforced, and that the adoption of the daughter's son and the like are valid amongst the regenerate classes. In Bengal there is no recent reported case on the point, but there were several early decisions in conflict with each other. Here a person's daughter's and sister's son being entitled to inherit his property even when he dies joint with his co-heirs, in preference to near agnates, the question would not arise in many cases, in which the daughter's and the sister's son as such would succeed, even if their adoption be invalid,—and this accounts for the paucity of cases.

The existence of usage to the contrary, proves that there was no restriction such as is propounded by Nanda Pandita. If the works of Nanda Pandit and his followers be thrown out of consideration, there is nothing else that may suggest to a student of Hindu law, the existence of any such restriction.

Caste.—The adoption of a boy belonging to a caste different from that of the adopter is not forbidden by the Smritis. There is, however, a passage in the alleged work of Saunaka, already referred to, recommending adoption within the caste; and providing that an adopted son belonging to a different caste is entitled to food and raiment only and not to a share of the property, as he cannot serve the spiritual purpose.

In an unreported case from Sylhet the High Court upheld an adoption of a Káyastha boy by a man of the Shahoo caste, by reason of there being the usage of intermarriage between these castes.

Age and initiatory ceremonies.—Neither in the Smritis nor in the commentaries on general law is there any restriction either as to the age of, or as to the performance of any initiatory ceremony upon, a person, which limits his capacity for being adopted.

But Nanda Pandita cites a passage of the Káliká-Purána, a modern production called Upa-Purána, laying down that a boy who has completed the fifth year, or one upon whom the tonsure has been performed though he may be within the fifth year, cannot be adopted. Nanda Pandita, however, construes the passage to mean

that a boy whose age exceeds five years cannot be adopted, and that one within that age may be adopted though the tonsure has been performed upon him, but in that case the additional sacrifice of *Puttreshiti* must be performed.

In the *Dattaka-Chandriká*, the passage cited from the *Káliká-Purána* is declared spurious; but a new restriction is laid down to the effect that the age should not exceed the primary period for the ceremony of investiture with the sacred thread, which is the eighth year for *Bráhmanas*, the eleventh for *Kshatriyas* and the twelfth for *Vaisyas*, and that a *Sudra* may be adopted if unmarried.

Our courts, however, are disposed to reject these rules, but at the same time they appear to lay down the rule that a twice-born boy may be adopted if the ceremony of the investiture with the sacred thread has not actually been performed upon him; and a *Sudra*, before his marriage, *Gunga v. Lekhraj*, 9 A. S., 253.

But there is no such restriction in the Punjab, or in *Mithila* as regards *Kritrima* adoption, or amongst the *Jainas*; or in *Bombay* where a married man with children may be adopted, *Dharma v. Ramkrishna*, 10 B. S., 80. It is also held in *Madras* that according to custom amongst the *Bráhmanas* the adoption of a boy of the same *gotra*, after *upa-nayana* or investiture with the sacred cord, is valid, 9 M. S., 148; the same usage obtains in *Pondicherry*. There are other districts in which no restriction of the kind is observed.

This is another innovation introduced for the first time by *Nanda Pandit*, uselessly fettering the freedom of action of persons in a matter which is, as it ought to be, left by the *Smritis* to their discretion.

Dattaka : what ceremonies necessary.

The ceremonies of *giving* and *taking* are absolutely necessary in all cases. These ceremonies must be accompanied by the *actual delivery* of the child; symbolical or constructive delivery by the mere parol expression of intention on the part of the giver and the taker, without the presence of the boy is not sufficient, (*Siddessory v. Doorga*, 2 Indian Jurist, N. S., 22). Nor are deeds of gift and acceptance executed and registered in anticipation of the intended adoption, sufficient by themselves to constitute legal adoption, in the absence of actual gift and acceptance accompanied by actual delivery, 19 W. R., 138.

The formalities of giving and taking may be either what may be called ordinary and secular, or what may be designated religious and ceremonial, the latter are accompanied by the recital

of Vedic texts, and therefore cannot be performed by Sudras and women; and so in an adoption by them, the acceptance of the boy, would be like their acceptance of a chattel, D. M., i, 17.

In a Sudra adoption no other ceremony is necessary, giving and taking being sufficient. I have already told you that it has been held that *Homa* is not necessary for an adoption among Sudras, 5 C. S., 770; it used, however, to be, oftener than not, performed by them vicariously through their Bráhmāna priests.

With respect to the three regenerate tribes the ceremony of *Homa* or burnt offering is said to be necessary in addition to giving and taking.

The females of the regenerate classes are, like Sudras, incompetent to study the sacred literature; so they cannot themselves recite the sacred texts and cannot consequently perform the sacrifices, although they may join their husbands as indispensable associates in the performance of sacrifices. Hence widows like Sudras, can perform the *Homa* rite vicariously through the sacerdotal priests. The sacred texts are omitted if women or Sudras perform any religious ceremony; *जीयदावाय् चमनम्*। Váchaspati Misra however, maintains in his *Viváda-chintámani* that widows and Sudras cannot adopt at all by reason of their incapacity to personally perform the *Homa* ceremony.

It should, however, be remarked that the performance of the *Homa* ceremony might be dispensed with in the case of an adoption by a widow of the twice-born classes, for the same reasons as in an adoption by a Sudra. Hence if *Homa* be not necessary in an adoption by a Bráhmānī widow, the result would be that it is not necessary in any case.

It is worthy of remark that according to Hindu law a boy could be given and taken as a slave and not as a son, such a slave was called *Dattrima* or *given*; hence, so long as slavery was in force, the *Homa* ceremony was of very great importance, conclusively proving that the boy was adopted as the *Dattrima* or *given* son, and not given and taken as a *Dattrima* or *given* slave. But now that slavery has been abolished, it is not of much value in that way.

Dattaka : his status and rights.

In Natural Family.—Except for the purpose of prohibited degrees in marriage, the connection of the adopted son with his relations by birth becomes extinguished unless they be also his relations by adoption, as in the case of the adopter and the adoptee being related before adoption. In such cases, however, the original relationship ceases and a new relationship based on

adoption arises as far as possible between the adoptee and the original relations, through the adoptive parents.

The consanguineal Sapinda relationship in the family of his birth continues even after adoption, and in consequence an adopted son cannot marry a damsel belonging to that family, who is within the degree of Sapinda relationship.

Dvyámushyáyana.—So also a boy who is adopted in the *dvyámushyáyana* form retains his natural relationship to all the original relations and acquires, in addition, a new relationship to his adoptive parents and their relations. He is called the son of two fathers, as he is not absolutely given away in adoption, but is made a son common to both his original as well as his adoptive parents, just as a property may be transferred so as to become the joint property of the transferor and the transferee. A son could be of this description either by operation of law or by express agreement at the time of adoption. According to some, an only son can be adopted only in this form; for, as a matter of law, he must continue his progenitor's son notwithstanding adoption in the ordinary mode. An express adoption in this form is now rare, if not obsolete.

Status and inheritance in the adoptive family.—The adopted son's status and rights in the family of adoption, are dealt with by the commentators, as being based upon express texts, and according to them the adopted son stands in many respects on a footing very different from that of the real legitimate son. As regards inheritance, there is a conflict between the Smritis, some of which are very favourable to the adopted son while others are not so, the latter admitting his right of inheriting from the adoptive father alone. The commentators endeavour to reconcile the conflicting texts by holding that possession of good qualities will entitle the adopted son to inherit from the adoptive father as well as from his relations; otherwise he will inherit from the adoptive father alone. There is, however, no express authority in Hindu law recognizing the adopted-son's right of inheritance from the adoptive mother's relations.

Our Courts of justice have avoided the difficulty by laying down a rule based upon the principle of equity and justice, and so cutting the Gordian knot of conflicting texts,—the principle being that the adopted son should have the same rights in the family of his adoption, as he loses in the family of his birth, unless there be express texts curtailing the same: they have thus adopted a principle which appear to be quite contrary to that followed by the commentators, namely, that the adopted son cannot claim any right unless there be an express text giving

him that right,—and have disregarded the above distinction drawn by the commentators, by tacitly assuming the adopted son to be endowed with good qualities in every case.

Accordingly it is now settled by the decisions of the superior Courts that, as regards inheritance the adopted son holds in all respects the same position as an *aurasa* son of the adoptive father and the adoptive mother, and is entitled to all the rights of a real son of the adoptive parents with the exception of only such as has been *expressly* denied him.

The result is, that he will inherit from the adoptive father, the adoptive mother and all their relations without any distinction or restriction, subject only to one exception mentioned below. The adopted son of a full brother will take in preference to the *aurasa* son of a half-brother; and one daughter's adopted son will inherit equally with another daughter's real son. See *Padma kumari v. Court of Wards*, 8 C. S., 302; *Kalikamal v. Umasankar*, 10 C. S., 232; see also 6 C. S., 289; 3 W. R., 49; 1 A. S., 255; 3 Knapp, 55; 5 W. R., P. C., 100.

Adoptive mother.—When the adopter has more wives than one, then the question may arise as to which of them will be the mother of the adopted son. If the adopter allows any one of his wives to join him in the ceremony of taking the boy in adoption, in that case she will be his adoptive mother, and her co-wives his stepmothers, so that the adopting mother would succeed to him to the exclusion of the other wives of the adoptive father, see W. R., Gap. No., p. 71 and 18 M. S., 277.

But a difficulty arises if the adopter alone takes the boy, or when all his wives join with him, if the latter course be possible. In either case all the wives might be taken to be his adoptive mothers. But fiction would then surpass nature: joint production of a single son by several females is a phenomenon unheard of, except in the story of Jarásandha in our Mahábhárata. The Itihásas and the Puránas, however, are our books of precedent, and you may rely upon them for drawing an argument by analogy in favor of the adopted son's rights. So the adopted son who is a favourite of law would have different sets of maternal relations to inherit from, if such an anomaly were permissible.

A greater difficulty presents itself when a widower or a bachelor adopts. In the first case it might be said that the deceased wife of the adopter will be the adoptive mother, and her relations the maternal relations of the adopted son. The difficulty in the latter case, however, must remain unsolved.

But it should be observed that although the husband's son is deemed by courtesy to be the wife's son, yet acceptance by the

wife is absolutely necessary to constitute the husband's adoptee, her legal son. Even when a man has only one wife, and the man alone adopts and the wife does not join in the act of adoption or concur in it, the legal relation of mother and son cannot arise between them. Nanda Pandita, no doubt, maintains that although the husband's assent is necessary for an adoption by the wife, yet the husband may adopt without the assent of the wife, and the son so adopted would belong to the wife in the same manner as any property accepted by him. But as the wife's right to the husband's property is neither co-equal nor similar to that of the husband, and in fact is not real, but merely fictional and assumed to enable her to use and enjoy the same to a limited extent, similarly there can be no actual and legal relation of mother and son between the wife taking no part in the adoption, and the husband's adopted son, any more than between a wife and the husband's begotten son by her co-wife. That a stranger adopted by a man without the concurrence, or even against the will, of his wife, would become legally her son, is a proposition which must be established by authority; should there be none, the above *ipse dixit* of Nanda Pandita declaring the husband's independence of the wife as regards adoption, would not be sufficient for that purpose. It would be begging the question to say that the husband's adopted son becomes the son of his wife, when he has only one wife, even without her consent. Nanda Pandita also, appears to indicate that acceptance by the wife is necessary to constitute her the legal mother of her husband's adopted son, by saying that the ancestors of the *mother that accepts* in adoption प्रतिग्रहिणी या माता are the adoptee's maternal grandsires in the ceremony of Pārvana Srāddha, performed by him, Dattaka-mīmāṃsā, vi, 50. Hence the term 'adoptive mother' must be taken in its primary meaning of *adopting* mother, and not in the figurative sense of the adopter's wife. The Sanskrit rule of legal construction is that every word should be taken in its ordinary primary meaning न विधौ परः शब्दः। The incidents of Kritrima adoption in Mithila throw considerable light on the point.

Adopted son's share.—The only exception, agreeably to the principle above mentioned, is, as to the amount of share to be obtained by the adopted son when a real son becomes subsequently born to the adoptive father, there being express texts giving to the adopted son, a lesser share in that event. In this respect too, there are conflicting texts, some giving him a third share, some a fourth share, while there is a text of Vriddha-Gautama, cited in

the *Dattaka-Mīmāṃsā* v. 43, which says that an adopted son endowed with excellent qualities and an after-born son are equal sharers.

In dealing with the adopted son's heritable right, our Courts have assumed him to be endowed with excellent qualities in all cases; if the same assumption be made with respect to the question as to the amount of his share, when an Aurasa son is subsequently born, then he should get an equal share in all cases, according to the above text of *Vṛiddha-Gautama*. But the question has not been considered from this point of view, in the cases on the subject.

The expressions one-third share and one-fourth share appear to be used in the texts, as having reference to the share of the Aurasa son; and not as being so much part of the estate, for in that case if there are many real sons born, the adopted son would have got a larger share than each of them. The conflict has not been reconciled, nor are the terms satisfactorily explained. But the rule adopted is that in Bengal the adopted son would get half of what a begotten son gets (4 C. S., 425); and in other places, one-fourth of the same (1 Mad. H. C. R., 45; 16 B. S., 347). But it has recently been held by the Bombay High Court that he is entitled to a fifth share instead of a fourth share, (*Giriapa v. Ningapa* 17 B.S., 100), in other words, to one fourth of what a legitimate son gets.

There is no other express authority in the *Smritis* for curtailing the rights of the adopted son. But the author of the *Dattaka-Chandrikā* extends this rule of difference in shares, to cases of partition between male descendants in the male line down to the great-grandson, where there is competition between an adopted and a real descendant. He does so by analogy which would make the rule applicable to all cases in which there is competition between a real and an adopted relation.

The extended rule has been followed by the Calcutta High Court in a case in which the adopted son of one brother brought a suit for partition against the sons of two other brothers (4 C. S., 425); they formed members of a joint family governed by the *Mitāksharā*. The Madras High Court doubts the correctness of this decision: (*Rājā v. Subbaraya* 7 M. S., 253).

The rule was not applied to a case in which the adopted son of one daughter was a claimant together with the real legitimate son of another daughter, both of whom were held to be equal sharers (9 C. S., 70).

Another novel rule enunciated for the first time by the *Dattaka-chandrikā*, is that a Sudra's adopted son should share equally with his begotten son, on the ground that a Sudra's illegi-

mate son may by the father's choice get an equal share with his legitimate sons. It is difficult to understand the cogency of this argument. This rule, however, has been followed by the Madras High Court (7 M. S., 253), for this book is said to be of special authority in Bengal and Madras.

Adopted son's right as against adopter.—The position of an adopted son is secure under the *Mitákshará*; for, as he is entitled to all the rights of a real legitimate son, he acquires from the moment of adoption, a right to the ancestral property, so as to become the co-owner of the adoptive father with co-equal rights. But if his position be not better than that of a real legitimate son, then under the *Dáyabhága*, and also under the *Mitákshará* so far as regards the self-acquired property, the adopted son would be left completely at the mercy of the adoptive father. The proposition that an adopted son is entitled to the same rights as a real legitimate son of the adoptive parents, confers on him in Bengal the contingent and uncertain right of inheriting from them and all their relations. But the certain right of inheriting the adopter's property ought to be secured to him by curtailing the adopter's power of giving away his property to the detriment of the adopted son, seeing that the moving consideration inducing the parents to give their son in adoption is, his advancement by his appointment as heir to the adopter's property. According to the principle of equity and justice, therefore, our courts are competent to protect an adopted son against the capricious and whimsical disposition of his property by the adoptive father, made with a view to deprive the son of the right of inheriting the same, when the protection afforded by natural love and affection to real legitimate sons is wanting in his case. There are, however, some cases governed by the *Mitákshará*, in which it has been held that an adoptive father is competent to make a gift of his self acquired immoveable property either by an act *inter vivos* (*Rungama v. Atchama*, 4 Moore 1=7 W. R., P. C., 57) or by a will (*Purushotam v. Vásudev*, 8 Bom. H. C. R., O. C., 196, *Sudanund v. Bonamalee*, Marshall, 137=2 Hay, 205), so as to deprive the adopted son. But in these cases, the principle of equity could not be invoked, inasmuch as the adopted sons became entitled to large ancestral estates.

Adoption by widow and divesting.—When a person dies giving an authority to his widow to adopt a son unto him, then his estate must vest in the nearest heir living at the time of his death; for a Hindu's estate cannot remain in abeyance for a nearer heir who may come into existence in future. Hence if he dies without leaving male issue, his estate must vest either in his

widow or widows, or in the surviving collateral male members of the joint family if governed by the Mitákshará. If again the person leaves behind him a son and authorizes his widow to adopt in the event of that son's death without male issue, his estate vests in that son, and on the latter's death may vest in a person other than the widow authorized to adopt. Between the death of the adoptive father and the adoption, succession might open to the estate of deceased relations of the adoptive parents, which would have devolved on the adopted son, had his adoption taken place before the falling in of the inheritance. Hence arises the vexed question as to what estates already vested in other persons may a subsequently adopted son take by divesting them, the ordinary rule of Hindu law being that an estate once vested by inheritance cannot be divested by reason of any subsequent disqualification of the heir (*Moniram v. Kerry*, 5 C. S., 776), or by reason of a nearer heir coming into existence afterwards, (*Kalidas v. Krishna*, 11 W. R., O. C., 11=2 B. L. R., F. B., 103). Hence divesting by adoption is an exceptional rule founded on the peculiar character of the institution, and entirely based upon judicial decisions which do not seem to be quite consistent.

When the estate is vested in the adopting widow as heiress of her deceased husband, she becomes divested by the adoption which is an act of her own choice. Her interests are, therefore, opposed to her duty, which are sometimes sought to be reconciled by an ante-adoption arrangement with the natural father of the boy adopted, whereby the widow reserves to herself certain rights in the estate; and it has been held that such arrangement curtailing the adopted son's rights is valid and binding on him, when assented to by the natural father, see *Chitko v. Jánaki*, 11 Bom., H. C. R., 199; *Ravji v. Lakshmibái*, 11 B. S., 381, *Lakshmi v. Subramanya*, 12 M. S., 490. But relying on an *obiturn dictum* of the Privy Council in *Bhaiya v. Indar*, 16 C. S., 550, the Madras High Court have held that the adopted son is not bound by the agreement entered into by the adoptive mother with the natural father at the time of adoption, whereby his rights were curtailed *Jagannadha v. Papamma*, 16 M. S., 400.

If the husband's estate is vested in two co-widows, and one of them adopts a son in the exercise of the power granted by the husband, it has been held that both the widows become divested; *Mondakini v. Adinath*, 18 C. S., 69. So in Bombay it has been held that when the senior widow without authority from the husband adopts a son of her own accord, the junior widow is also divested of her interest in the husband's estate (5 Bom., H. C. R., A. C. J., 181; 8 *idem*, 114.) But in a case where a person died leaving two widows and a son by the senior widow, and giving

authority to the junior widow to adopt in the event of that son's death, and on the happening of that event the junior widow adopted a son, it has been held that the senior widow cannot be divested of the estate which became vested in her as the mother and heiress of the son: *Faiz-uddin v. Tincowri*, 22 C. S., 565. So also when on the existing son's death the estate vested in his widow or in his paternal grandmother or other heir, it has been held that his mother in the former case, and his stepmother in the latter, could not adopt, and cause the estate to be divested: *Bhoobanmoyee v. Ramkisor*, 10 M. I. A., 279=3 W. R., P. C., 15; *Dromomoyee v. Shama*, 12 C. S., 246; *Annamab v. Mahhu*, 8 Mad., H. C. R., 108.

But if the estate vests in the adopting widow by inheritance from her son or son's son, and she then adopts, the adoption will be valid, and the widow will be divested of the estate, according to the Mitákshará school: *Jamnabai v. Raychand*, 7 B. S., 225; *Vináyakrav v. Lakshmibai*, 11 B. S., 318; *Lakshmi v. Gallo*, 8 A. S., 319; *Manikchand v. Jugutsetani*, 17 C. S., 518. The law seems to be different in the Bengal school, as regards divesting in such cases, because here under no circumstances can a brother take in preference to the mother, or a paternal uncle in preference to the paternal grandmother; whereas according to the Mitákshará the male members of a joint family take, to the exclusion of the females, the undivided co-parcenary interest of a deceased member; and the adoption may be assumed to relate back to the time when the estate vested in the adopting widow. It has, however, been held by the Bombay High Court that an adoption made by a mother who succeeded as heir to her son after his death and that of his widow, is invalid, the power being at an end, *Krishnarav v. Shankarrav*, 17 B. S., 264.

When a member of a joint family governed by the Mitákshará dies giving permission to his widow to adopt a son, then his undivided co-parcenary interest vests, on his death, in the surviving male members, who, however, will be divested by the subsequent adoption made by the widow: *Sri Virada v. Sri Brojo*, 1 M. S., 69=3 I. A., 154; *Surendra v. Sailaja*, 18 C. S., 385. It should be observed, however, that vesting and divesting go on continually by births and deaths in a Mitákshará joint family, and the law in this respect, is somewhat different in the two schools. But it appears that if the male member in whom the undivided interest of another member authorizing his widow to adopt, vests by survivorship, dies and the whole family property vests in his widow, and then the other widow adopts, such adoption would be invalid by reason of the second widow being not divested: *Rupchand v. Rakhmabai*, 8 Bom., H. C. R., A. C. J., 114.

The distinction is that if the adoption is made when the undivided co-parcenary interest of the adoptive father remains vested in his co-parcener taking by survivorship, the interest is divested and the adoption is valid; but if the adoption is made after the estate has passed from the co-parcener taking by survivorship to his heir then the estate cannot be divested and the adoption is invalid: *Chandra v. Gojarabai*, 14 B. S., 463.

As regards the estate of any other than the adoptive father, succession to which had opened before adoption, the adopted son cannot lay any claim to the same (*Kally v. Gocool*, 2 C. S., 295), even when the adoption was delayed by the fraud of the person in whom the succession vested: *Bhubaneswari v. Nilkamal*, 12 C. S., 18, affirming 7 C. S., 178.

KRITRIMA ADOPTION.

According to the Smritis and the commentaries, the Kritrima form differs from the Dattaka only in this, that in the latter the boy is given in adoption by his natural parents or either of them, whereas in the former, the consent of the boy only is necessary who should therefore be destitute of his parents, and thus *sui juris*, so as to be competent to give his assent for his adoption: in all other respects there is no difference between the two forms.

But the Kritrima adoption that is now prevalent in Mithila appears to be a modern innovation and altogether a different institution from that dealt with in Hindu law.

The Kritrima form of adoption such as is now made in Mithila, does not appear to be *affiliation* but is something like a contractual relationship between only the adopter and the adoptee.

In this modern form a man and his wife may either jointly adopt one son; or may each of them separately adopt a son, so that the son adopted by the husband does not become the wife's son, and *vice versa*; and in such a case the son of the one does not perform the exequial ceremony, nor succeed to the estate, of the other: *Sreenarain v. Bhya*, 2 Sel. Rep., 29 (23); see also 7 W. R., 500 and 8 W. R., 155.

The offer by the adoptive parent expressing his desire to adopt, and the consent to it by the boy, expressed in the lifetime of the former are sufficient to constitute adoption. No religious ceremonies or burnt sacrifices are necessary in this form: *Kullean v. Kripa*, 1 Sel. Rep., 90. There is no restriction in this form as to the capacity of being adopted, such as being an only son, particular age, or performance of the Upanayana ceremony or marriage, and particular relationship: 3 Sel. Rep., 192=145 O. E.

The adoptee in this Kritrima form does not lose his *status* in his family of birth, and by the adoption he acquires the right

of inheriting from the adoptive parents or parent alone. He cannot take the inheritance of his adopter's father or even of the adopter's wife or husband, the relationship being limited to the contracting parties only : 7 W. R., 500 ; 8 W. R., 155 ; 25 W. R., 255.

According to the authoritative commentaries of the Benares school the *Kritrima* form of adoption may be made in the *Kali* age, in addition to the *Dattaka* form, and it appears to prevail in many places in Northern India, if not also in the Deccan. But this form whenever met with at a place other than Mithila, must not be confounded with the modern innovation of the latter district, which though called *Kritrima* is altogether different from it. The real *Kritrima* form is exactly similar to the *Dattaka* one as regards their incidents.

Properly speaking the name *Kritrima* should not be applied to the adopted sons that are popularly called by a different name in Mithila, namely, *Kurta-putra* which does not appear to be a corruption of *Kritrima-putra* but of *Krita-putra*.

Mithila is the modern district of Tirhoot which is a corruption of the word *Tíra-bhukti* meaning the country "bounded by the banks" of three rivers, namely, the Gandak in the West, the Kosi in the East, and the Ganges in the South.

CHAPTER V.

MITAKSHARA JOINT FAMILY.

ORIGINAL TEXTS.

१। भू-र्या पितामहोपात्ता निबन्धो द्रव्यम् एव वा ।

तत्र स्यात् सदृशं स्वाम्यं पितुः पुत्रस्य चोभयोः ॥

1. In land which was acquired by the grandfather, also in a corrody or in chattels (acquired by him), the ownership of both father and son is similar.

२। मयिसुक्ताप्रवालानां सर्वस्यैव पिता प्रभुः ।

स्यावरस्य समस्तस्य न पिता न पितामहः ॥

2. The father is master, even of all of gems, pearls and corals: but neither the father nor the grandfather is so, of the whole immoveable property.

३। स्यावरं द्विपदस्यैव यद्यपि स्वयम् अर्जितं ।

असम्भूय सुतान् सर्वान् न दानं न च विक्रयः ॥

ये जाता येऽप्यजाताश्च ये च गर्भे व्यवस्थिताः ।

वृत्तिं तेऽप्यभिकाङ्क्षन्ति वृत्तिलोपो विगर्हितः ॥

3. Though immoveables and bipeds have been acquired by a man himself, a gift or sale of them should not be made without convening all the sons. Those that are born, and those that are yet unbegotten, and those that are still in the womb, all require the means of support: the dissipation of the hereditary source of maintenance is censured.

४। अविभक्ता विभक्ता वा सपियङ्गाः स्यावरे समाः ।

एकोद्वयोः सर्वत्र दानाधमन-विक्रये ॥

4. Kinsmen joint or divided are equal in respect of immoveables; for, one is not competent to make a gift, mortgage or sale of the whole.

५। एकोऽपि स्यावरे कुर्याद्-दानाधमन-विक्रयम् ।

आपत्काले कुटुम्बार्थं धर्मार्थं च विशेषतः ॥

5. Even a single member may make a gift, mortgage or sale of immoveable property, at a time of distress, for the sake of the family, and specially for (necessary) religious purposes.

६। अनेकपितृकानान्तु पितृतो भागकल्पना ।

6. Among grandsons by different fathers, the allotment of shares is according to the fathers (i.e., *per stirpes*).

७। शक्तस्यानौहमानस्य किञ्चिद्-दत्त्वा पृथक्-क्रिया ।

7. The separation of one who is able (to support himself), and is not desirous (of participation in the patrimony), may be completed by giving him a trifle.

८। विभक्त्येषु सुतो जातः सवर्णायां विभागभाक् ।

8. A son born of a wife of equal class, after the (other) sons have been separated, is entitled to the (parental) share.

९। अनीशः पूर्वजः पित्रो-भ्रातृ-भ्राते विभक्तजः ।

9. A son begotten before partition has no claim on the share of the parents; nor one, begotten after it, on that of the brother.

१०। यदि कुर्यात् समानांशान् पत्न्यः काव्याः समांशिकाः ।

न दत्तं स्त्रीघनं यासां भर्ता वा श्वशुरेण वा ।

10. If he make the (sons') allotments equal, his wives to whom *Stridhanam* has not been given by the husband or the father-in-law, shall be made partakers of equal allotments.

११। विभजेरन् सुताः पित्रो-रुद्धम् ऋक्थम् ऋणं समं ।

11. Let the sons divide equally the property and the debts after the demise of the parents.

१२। पितुरुद्धं विभजतां माताप्यंशं समं हरेत् ।

12. The mother also, of those dividing after the death of the father, shall take an equal share.

१३। असंस्कृतास्तु संस्कार्या भ्रातरः पूर्वसंस्कृतैः ।

भगिन्यश्च निजाद्-अंशाद्-दत्तांशान्तु तुरीयकं ॥

13. Uninitiated brothers should be initiated by those, for whom the ceremonies have been already completed; and sisters should be disposed of in marriage, giving them as an allotment the one-fourth share.

१३ । पित्रप्रत्याविरोधेन यदन्यत् स्वयम् अर्जितम् ।
 मैत्रम् औदाहिकञ्चैव दायादानां न तद्-भवेत् ॥
 क्रमाद्-अभ्यागतं त्रयं हृतम् अभ्युद्धरेत् तु यः ।
 दायादेभ्यो न तद्-दद्याद्-विद्यया कञ्चम् एव च ॥

14. Without detriment to the father's estate, whatever else is acquired by a parcener himself, as a present from a friend, or a gift at nuptials, does not belong to the co-parceners. He who recovers hereditary property, which had been lost, shall not give it up to the parceners; nor what has been gained by science.

१५ । पूर्वगृहं तु यो भूमिम् एक-खेद-उद्धरेत् क्रमात् ।
 यथा-भागं लभन्तेऽन्ये दत्तांशं तु तुरीयकं ॥

15. But if a single co-parcener recovers ancestral land which had been formerly lost, the rest may get the same according to their due shares, having set apart a fourth part for him.

१६ । सामान्यार्थसमुत्थाने विभागस्तु समः स्मृतः ।

16. But if there be an accretion to the joint property (made by any parcener through agriculture, commerce, &c.) an equal division is ordained.

१७ । पिद्वभ्यां यस्य यद्-दत्तं तत् तस्यैव धनं भवेत् ।

17. Whatever has been given by the parents, belongs to him to whom it was given.

१८ । पितरि प्रोषिते प्रेते अक्षनाभिज्ञते ऽथवा ।

पुत्र-पौत्रे ऋणं देयं निह्वे साक्षिभावितं ॥

ऋक्ययाह ऋणं दाप्यो योषिद्-ग्राहस्तथैव च ।

पुत्रोऽनन्याश्रितद्रव्यः पुत्रहीनस्य ऋक्विधः ॥

सुराकामद्युतस्ततं दण्डमुक्त्वावशिष्टकं ।

वृथादानं तथैवेह पुत्रो दद्यान्-न पैटकं ॥

18. If the father is dead, or gone to a distant place (and not heard of for twenty years), or laid up with an incurable disease, his sons and son's sons shall pay his debts which must be proved by witnesses in case of denial. He who takes the heritage, likewise he who takes the widow, or a son if the estate

is not vested in any one else, or the heirs of one leaving no son, shall be compelled to pay the debts. A son is not liable for his father's debts incurred for indulgence in wine, women, or wager, or for unpaid fine or tax imposed on him, or for his promise to make an unlawful gift.

१६। आतृणां जीवतोः पित्रोः सहवासो विधीयते ।

19. For brothers a common abode is ordained so long as the parents are alive.

MITAKSHARA JOINT FAMILY.

The Sanskrit word for Inheritance is *dāya* which is derived from the root *dā* (= Latin *do*) to give, and which primarily means a gift. Heritage resembles a gift in this that in the former as in the latter one person's right accrues to another person's property without any valuable consideration. Heritage may also be deemed an implied gift; for, the law of inheritance in a country is moulded and regulated by the feelings of its people, so that if every person of a community could have declared at the time of his death his intention with respect to the persons that are to take his property, then in the majority of instances the donees would have been the very persons that are declared heirs by the law: the law of inheritance, therefore, may be regarded as the General Will of the community, and hence heritage may, not improperly, be regarded as gift which the previous owner intended but omitted to make, but which the law relating to the order of succession, gives effect to by raising a conclusive presumption of such intention, founded on degrees of what are usually called *natural* love and affection but what are really feelings of sympathy occasioned and determined by the peculiar conditions, exigencies and associations of each Society, and may vary in different communities, and also in the different stages of development of the same community, so that what is regarded as quite natural in one, may be deemed contrary to natural justice in another.

Three modes of devolution in Mitāksharā.—According to the Mitāksharā the estate of a deceased male devolves in three different modes under different circumstances.

1. If he was a member of a joint undivided family his interest in the joint *ancestral* property and in the accretions to the same, passes by survivorship to the surviving male members of the family.

By the term *ancestral* property is to be understood the property of the father and other paternal lineal male ancestors in

the male line, to which the right of the son or other male descendant in the male line, accrues from the moment of his birth or rather conception, and which is, on that account, called *unobstructed* heritage. It does not include property inherited jointly by two brothers from their maternal grandfather or from a female ancestor or from a collateral relation; such property though joint does not pass by survivorship but devolves according to the rules of succession. *Jasoda Koer v. Sheo Persaud*, 17 C. S., 33; *Saminadha v. Thangathanni*, 19 M. S., 70.

2. If he was separated from his co-parceners and was not subsequently re-united with any one of them, his estate descends agreeably to the rules of succession.

The rules of succession also apply to the self-acquired and other separate property of a member of a joint family according to the ruling of the Privy Council in the *Shivaganga* case: *Katama Nachiar v. Raja of Shivaganga*, 9 M. I. A., 539 = 2 W. R., P. C., 21.

And conversely the rule of survivorship applies to any joint *ancestral* property (including accretions to the same) which may have been kept joint and undivided at the time of partition of all the rest of property, *Chowdhury Chintamun v. Nowluckho Konwari*, 2 I. A., 263.

The rules of succession will apply, as stated above, to even joint property other than *ancestral* and accretions to the same.

3. If he was re-united with any of his co-parceners after partition, his estate goes according to a certain course of succession, though in some cases it may seem to pass by survivorship.

It should be observed here that although there are good reasons for considering that the different courses of succession to the estate of persons were regulated by their status of being joint or separate or re-united, it is now settled by decisions of the Privy Council that the course of descent is determined by the character of the property, so that whether the status of the family be joint or separate, the property which is joint will pass by survivorship and the property which is separate will devolve in a different course of succession. The first proposition, however, should be restricted as being applicable only to such joint property as is *ancestral* or accretion to the same.

The joint family—system is a cherished institution of the Hindus and is the peculiar characteristic of their society of which it is the normal condition. Those who are called by nature to live together continue to do so with the exception of daughters born in the family who must pass out of it by marriage, and with the addition of wives brought from other unconnected families. The Hindu Śāstras enjoining brothers to live together so long as

the parents are alive (Text No. 19), give a religious sanction to the usage, and are unlike the Christian Scripture ordaining,—“Therefore shall a man leave his father and mother, and cleave unto his wife, and they shall be one flesh,”—which appears to have moulded the structure of European society in the individualistic mode. Originating in natural love and affection, the joint family depends for its continuance on mutual sympathy and the spirit of self-sacrifice and forbearance; while its disruption owes its origin to the spirit of selfishness and impatience in some of its members. The system founded as it is on the virtues of sympathy and self-sacrifice, and tending as it does to create a spirit of forbearance and mutual dependence, testifies to the law-abiding and religious character of the Hindus. This system, however, is opposed to the spirit of self-reliance and independence, which distinguishes the people of Europe, and is, on this account, disapproved by some English-educated Hindus who would introduce the European system; but this view of theirs is looked upon by the orthodox Hindus as the outcome of selfishness.

The Hindus accustomed to live in joint family groups do not require the aid of Hospitals when suffering from disease, on the contrary they feel an instinctive abhorrence for being nursed by strangers in Hospitals; nor do they feel the necessity for making any provision for themselves in their old age or for their children since the family affords shelter and protection to its old and infirm members as well as to members who are fatherless and young.

The joint family system is but the continuation of the ancient patriarchal form of family government, and fostering as it does the religious spirit it may be called the stronghold of Hinduism. It still prevails in Hindu Society sometimes more in form than in spirit; an exclusively secular education dissociated from religion, now imparted in our schools and colleges, has been undermining the Hindu Spiritualism on which the system is founded and on which its continuance depends. This institution like every other, has its advantages and disadvantages, but its advantages are both spiritual and secular, while its disadvantages are merely secular in character.

The Topics relating to the joint family—are, (1) the members of whom it is composed, (2) different descriptions of property belonging to them, (3) their rights and privileges to and in the family property, (4) management of the family and its property, (5) alienation of the family property and of the undivided coparcenary interest of any member, (6) debts of the father and of other members, (7) Judicial proceedings, (8) devolution of the

undivided co-parcenary interest of a member, (9) partition and its incidents, (10) things that are not liable to partition, and (11) legal presumptions.

1.—*Members of a joint family.*

Males.—The members are males and females. The male members are,—(1) those that are lineally connected in the male line, such as father, paternal grandfather, son and son's son, (2) collaterals descended in the male line from a common male ancestor, (3) and such relations by adoption.

Females.—The female members are, (1) the wife or the widowed wife of a male member, and (2) his maiden daughter. As a general rule, a married daughter is not a member of her father's family; since by marriage she becomes a member of her husband's family (*Kartik v. Saroda*, 18 C. S., 642); there may, however, be cases in which a married daughter continues to live as a member of her father's family, sometimes together with her husband; a widowed daughter also may sometimes come back to her father's family and live as a member thereof.

The female slave or concubine, and the illegitimate son—mentioned in the commentaries as members of a joint family may now be so, only in very exceptional and rare cases. When slavery was prevalent a female slave would be permanently attached to a family as a dependent member thereof, and a son begotten on her by a male member would likewise be an inferior member. But although there cannot, at the present day, be a female slave, there are instances of concubines living as members of the family of the man keeping them; this we find possible either in the cases of holders of *Rajes* or big estates, or in the cases of low-caste people. Herein the extremes meet, the former are above public opinion, and the latter are below the same.

Some misconception appears to prevail on this subject. The Hindu commentators treat of an illegitimate son's rights while dealing with the partition of a joint family. They evidently mean that only such an illegitimate son, as is a member of his father's family, may get maintenance if the father is of a regenerate class, and a share if the father is a *Sudrá*. The following texts form the foundation of the law on the subject:—

अनपत्यस्य शुश्रूषुर्गुणवान् शूद्रयोनिजः ।

लभेताजीवनं श्रेयं सपिण्डाः समवाप्नुयुः । बहस्यतिः ।

which means—"The virtuous and obedient son, borne by a *Sudrá* woman to a man who has no other offspring, should obtain

a maintenance; and let the kinsmen take the residue of the estate:”—Vrihaspati. This text is explained to refer to a son of a twice-born person by a Sudrá woman not married by him: See Dáyabhága ix, 28.

दास्याम् वा दासदास्याम् वा यः शूद्रस्य सुतो भवेत् ।

सोऽनुज्ञातो हरेद् वंशम् इति धर्मो व्यवस्थितः । मनुः ।

which means—“A son begotten by a Sudrá, or on a female slave or on a female slave of a slave, may take a share (on partition) if permitted (by the father): this is settled law.”—Manu. According to a Sanskrit rule of construction the repetition of the particle “or” may be taken to imply “or on any other similar woman.”

जातोऽपि दास्यां शूद्रेण कामतोऽंशहरो भवेत् ।

मृते पितरि कुर्युस्तं भ्रातरस्त्वर्द्धभागिनं ।

अभाटको हरेत् सर्वं दुहितृणां सुतादृते ॥ याज्ञवल्क्यः ।

which means—“Even a son begotten by a Sudrá on a female slave may get a share by the father’s choice; but if the father be dead the (legitimate) brothers should make him partaker of half a share: one, who has no (legitimate) brother may take the whole, in default of (heirs down to) the son of daughters.”—Yājñavalkya.

These three texts are cited in the Dáyabhága. The author of that treatise lays down on the authority of the above text of Vrihaspati, that the son of a regenerate person by any Sudrá woman not married by him, is entitled to maintenance; and then goes on to discuss the law relating to such a son of a Sudrá, and begins thus,—

शूद्रस्य पुनः अपरिणीतादास्यादिशूद्रापुत्रः पितरनुमत्या पुत्रान्तरतुल्यांशहरः ।

as the correctness of the rendering by Colebrooke of this passage has been doubted, it is literally translated thus,—“But of a Sudrá, a-son-by-a-not-married-female-slave-or-the-like-Sudrá-woman, may share equally with other sons, by the father’s permission.” The words connected by the hyphens stand for a compound word in the original.

Colebrooke’s translation is as follows,—“But the son of a Sudrá, by a female slave or other unmarried Sudrá woman, may, &c.” So you see that it is difficult to maintain that Colebrooke’s version is wrong, excepting this that the word “unmarried” is ambiguous and may suggest a meaning not in-

tended by the original, namely that the woman must be a *maiden*, whereas the real meaning is that she is not married by the man. The two words *Dási* and *Adi* may be done, in either of the above two ways, namely, either into "a female slave or other," or into "a female slave or the like." No Sanskritist would be prepared to say that the first of these versions, which is given by Colebrooke, is wrong; the translation given in *Narain Dhara's* case, 1 C. S., 1, omits the word "Sudrá woman" altogether.

There is a difference of opinion on this subject between the Calcutta High Court and the other High Courts; the latter hold that an illegitimate son of a Sudrá by a *kept woman* or *continuous concubine* would be entitled to a share under the foregoing texts, while the former take a contrary view: See *Kripalnaraín v. Sukurmoni*, 19 C. S., 91, and the cases cited therein.

It should, however, be observed that two commentators of the *Dáyabhága*, namely, *Rámabhadra* and *Sríkrishna* explain the term "on a female slave of a slave" as used in the above text of *Manu*, thus,—

दासदास्याम् इति, दासस्य अपरिणीतरक्षितायाम् इत्यर्थः ।

which means,—“On a female slave of a slave, means, on one not married but kept by a slave.” And this is consistent with what is said in the *Dáyabhága* with respect to the illegitimate sons of regenerate persons.

Hence, if the son begotten by a Sudra on a *kept woman* of his *slave* be entitled, it follows *a fortiori* that a son begotten by a man on his *own kept woman* should be entitled to a share. So these commentators of the *Dáyabhága* appear to support the view taken by the other High Courts.

I have already told you that the Hindu lawgivers appear to be anxious to provide a source of maintenance for every person and therefore also for an illegitimate son. It would be a little too puritanic to deprive one publicly acknowledged as son by the father and his family, on the ground of his being illegitimate; he is not responsible for the manner in which he came into existence.

There does not appear to be any difference on this point between the commentaries of the two schools. If it be contended that in order to entitle an illegitimate son to claim a share, it is necessary that his mother must be a slave, then none would be so entitled now that slavery has been abolished, and the decisions of the other High Courts (*Ráhi v. Govind*, 1 B. S., 97, *Sadu v. Baiza*, 4 B. S., 37, *Krishnayyan v. Muttusami*, 7 M. S., 407, and *Hargobind v. Dhuram*, 6 A. S., 329), as well as the ruling of the Privy Council in the case of *Jogendra Bhupati*, 18 C. S., 151, must be

pronounced wrong. It should moreover be observed in this connection that the Sanskrit word *Dāsi* does not necessarily mean a female slave, but may also mean a Sudrā woman : and the latter meaning is suggested by the whole context of the *Dāyabhāga* on the subject.

2. Descriptions of property.

Classification.—The different kinds of property that may belong jointly or severally to the members of a joint family, may, for different purposes, be classified thus :—

1. Unobstructed and Obstructed, heritage.
2. Joint and Separate.
3. Ancestral, Ancestral lost and recovered, and Acquired.
4. Immoveable, Corrody, Moveable and Trade.
5. Partible and Impartible.

These are cross divisions.

Heritage, Unobstructed and Obstructed.—Heritage is defined in the *Mitāksharā* to be that property to which one's right accrues by reason only of his relationship to the previous owner. It is called *obstructed*, where the accrual of the right to it, is obstructed by the existence of the owner ; and it is called *unobstructed*, where the owner's existence offers no obstruction to the accrual of the right. A son, a son's son, and any other remoter male descendant in the male line acquire from the moment of their birth or rather conception, a right to the property of the father, the paternal grandfather and other paternal male ancestor in the male line, and such property is, therefore, denominated heritage without obstruction. But when the right of a person arises to the property of his paternal uncle and the like relations, only on their death without male issue, on account of his being their heir, and to which property he had no right during their lifetime, such property is called obstructed heritage, the existence of the owner having offered the obstruction to the accrual of the right.

There is a great distinction between the father's self-acquired property, and the property inherited by him in regular course of inheritance from his father and other paternal male ancestor in the male line, as regards the son's right by birth to the same, which will be dealt with in the next topic.

Joint—property is of the essence of the notion of a joint family. It consists, (1) of the ancestral property, (2) of the accessions to the same, (3) of the acquisitions with joint exertion or joint funds, and (4) of self-acquired property thrown into the common

stock, when the acquirer allows such property to be treated as family property so as to convert it into joint: immoveable property lost to the family, if recovered by any member other than the father of the family, is subject to the incidents of joint property, and so is property acquired by the special personal exertion of a member but with the aid of joint funds. In the three last cases the acquirer or recoverer is entitled to a larger share on partition, but in the first of them this distinction does not seem to be observed by the courts. It is doubtful whether survivorship will apply to acquisitions made without the aid of ancestral nucleus.

Separate—property of female members is called *Stridhana* which will be separately dealt with. Separate property of a male member consists, (1) of his self-acquired property; and (2) of property inherited by him as *obstructed* heritage according to the rules of succession. Two or more members may have jointly separate property as distinguished from the joint property of all the members of the family; for instance, in a family of first cousins, those composing one branch being the sons of one brother, may have property consisting of the separate property of their father and mother, or of property inherited by them from their maternal grandfather, such property though joint between themselves, is separate as regards the rest of the family.

Ancestral—property may be defined thus:—Property acquired by a lineal male ancestor in the male line, devolving on a son or other male descendant in the male line, becomes ancestral on the death of the ancestor, in the hands of the descendant: *Rajaram v. Pertum*, 20 W. R., 189. A share of ancestral property obtained by partition continues to be ancestral in the hands of the co-parcener getting the same: *Adarmani v. Chowdhry*, 3 C. S., 1. So also when such share is obtained according to a distribution made by a deed of gift (*Muddun v. Ram*, 6 W. R., 71) or by a Will, executed by the ancestor (*Tara v. Reeb*, 3 M. H. R., 50; *Nana v. Achrat*, 12 B. S., 122), it retains its character of ancestral property, except when the gift is made in terms clearly showing an intention that the donee should take an absolute estate for his own benefit only: *Jugmohundas v. Mangaldas*, 10 B. S., 528.

Accretions to ancestral property, by purchase with the income thereof, or otherwise, are deemed ancestral: 10 B. S., 580; *Umrit v. Gouree*, 13 M. I. A., 542=15 W. R., P. C., 10.

Ancestral, lost and recovered.—Ancestral property lost to the family, when recovered by the father is deemed his self-acquired property as against his sons. But when it is recovered by any other member solely by his own exertion, then if the property be

moveable it becomes exclusively his own; but if it be immoveable, he is entitled to a quarter share as his remuneration for the exertion in recovering it, and the residue is to be shared by all the members including him.

Acquired—property may be subdivided into (1) what has been acquired with the ancestral funds, *i.e.*, accessions to the family estate, (2) what has been acquired with the aid of joint ancestral funds but by the special exertion of any member, (3) what has been acquired by the joint exertion of all the members,—the exertion need not be of the same kind, for instance, if of two brothers one goes out to a distant place and earns money there, and the other remains at home in charge of the family and the property of both, to take care of them, then any property acquired with the money earned by the first brother must be regarded as joint acquisition by both, (4) what has been acquired entirely by the personal exertion or influence of a member without any aid from, or detriment to, joint funds, or what is called Self-acquired property, and (5) self-acquired property allowed by the acquirer to be enjoyed by all the other members in the same manner as if it were joint property, and so thrown into the common stock.

Savings of an impartible estate by a holder of such estate during his incumbency, and property acquired with the same, are considered as his separate or self-acquired property: *Maharaj v. Rajah*, 5 M. H. C. R., 41; *Kotta v. Bangari*, 3 M. S., 145;

Wealth gained by a member of a joint family cannot be regarded joint by reason only of his having been maintained and educated at the expense of the family funds (*Dhunoorkdaree v. Gunput*, 10 W. R., 122), unless it is acquired by the practice of a profession for which he received a special training at the family expense, and falls within what is termed *gains of science*: *Lakshman v. Jamnabai*, 6 B. S., 225 (242); *Krishnaji v. Moro*, 15 B. S., 32.

Immoveable—property is of very great importance in India where agriculture is the chief source of wealth of the people. The landed property of a family is looked upon as the hereditary source of maintenance of its members present and future, and Hindu law imposes restrictions against its alienation which is prohibited as a general rule, and is permitted only in very exceptional circumstances. The rule against alienation appears to be salutary in character, having regard to the exigencies of Hindu society, but it is being modified by our courts of justice to a great extent.

Corody—is the rendering given by Colebrooke of *nibandha* which means, what is settled or a settlement: it is according to

the *Mitāksharā* (1, 5, 4 and Vir. 2; 1, 13) an interest issuing out of land such as a royal grant or assignment to any person, of the king's share of the produce of any land, in part or whole. It is explained in the *Dāyabhāga* (2, 13) to mean what is settled to be given as an annuity.

Moveable—property is not regarded so important as immoveable, by Hindu Law which allows therefore a greater freedom with respect to the alienation of the same.

A joint family trade—differs from an ordinary partnership in this, that it is not dissolved by the death of any member.

3. *Rights and privileges.*

Right by birth of son, son's son, and the like.—A son or any other male descendant in the male line acquires from the moment of his birth, an interest in the ancestral estate in the hands of the father or the grandfather, which is co-equal to that of the latter in character, and also in extent as regards the father, but not so as regards the grandfather when the father is alive or when there is any other co-heir claiming through the father.

Right by birth to self-acquired property.—According to the *Mitāksharā*, a son or the like descendant acquires from his birth, a right also to the self-acquired property of the father or other paternal ancestor in the male line, the character of this right, however, materially differs from that acquired in ancestral property.

No limit as to degrees of descent.—A male descendant in the male line, however low in descent, acquires a right by birth to both ancestral and self-acquired property of a paternal ancestor. Suppose A holds ancestral property and a son B is born to him, then B and A are co-sharers with co-equal rights; a son C is born to B and acquires an interest in the property in the same way as another son of A; similarly a son D of C would be a co-parcener; and likewise D's son E would acquire a similar interest and on the same principle, and so on. If the three intermediate descendants were to die during the lifetime of A, E's rights would not be in the least affected by that circumstance. The same rules apply also to the self-acquired property of a paternal ancestor, to which right arises by birth.

But the rule is different if the paternal ancestor is separated from his descendants, and not reunited with any of them, and there is no son, or grandson, or great-grandson alive at the time of his death, but there is a great-great-grandson, then the latter would be excluded by many other heirs, such as the widow and the like relations who are entitled to take the estate in default of

male issue down to the third degree, according to the rules of succession governing the devolution of separate property. But it should be borne in mind that this rule does not apply to ancestral property to which right by birth accrues and which is joint, and the undivided co-parcenary interest in which passes by survivorship. This is an important distinction, sometimes lost sight of.

Posthumous son, conception, and adoption.—A son or the like descendant in the womb of his mother at the time of the death of his father, from or through whom he would acquire a proprietary right by birth if he were in existence during the father's life, becomes entitled to the same right if he comes into separate existence subsequently, his birth relating back to the time of his father's death. The Hindu Law makes this concession only in favour of the male descendants in the male line, in whom the father and other paternal ancestors are supposed to be reproduced, and accordingly, who take an immediate interest in their property and as such are heirs *par excellence* or rather co-heirs, for whom the family property is designed as the natural source of maintenance.

Hence a son and the like may be said to acquire the right from the moment of their conception; but it is absolutely necessary that the child *in embryo* should be born alive or come into separate existence, in order to be invested with the right; for, the course of inheritance cannot be diverted by the mere foetal existence of a child not born alive, and no person can claim an estate, as heir of a stillborn child. But a child in the womb is not entitled to all the rights of a child *in esse*: a son's right of prohibiting an unauthorized alienation by the father of ancestral property cannot be exercised in favor of an unborn son, (*Mt. Goura v. Chummun*, W. R., Gap. No., 340,) nor is the existence of a son *in embryo* a bar to adoption: *Hanmant v. Bhima*, 12 B. S., 105.

This rule, which is applicable only to the proprietor's male issue, the greatest favourite of Hindu Law, has been extended to other heirs taking by succession, not upon the ground of there being any clear authority in Hindu Law, but on the ground that the principle has been adopted by other systems of jurisprudence: in *Biraja v. Naba Krishna*, *Sevestre's Reports*, 238, the sister's son *in embryo* at the time of the maternal uncle's death was held his heir. But it should be observed that all relations other than male descendants, are not really heirs *expectant*; they can take only in the contingency of default of male issue, and for them the inheritance is but a windfall. Besides any other son subsequently born of that sister would not be entitled.

The great distinction between the male descendants and all other heirs is that the former are deemed as the ancestors' own selves reproduced, and as such are entitled to become their co-heirs and co-parceners from birth, whereas the latter are entitled to become heirs after the death of the proprietor without male issue; and that the former confer spiritual benefit by their very existence, while the latter cannot do so, although that doctrine is nowhere invoked by the Mitákshará while dealing with inheritance.

Adoption is tantamount to birth in the adoptive family, and the adopted son acquires, from the moment of his adoption, an interest in the ancestral as well as self-acquired property of his paternal ancestors by adoption.

Character of father's and son's interest in ancestral property.

—The character and the extent of the interest taken by a son in the ancestral property does not differ from those of the father's except so far as they are affected by the son's liability to pay the father's debts.

The following passage of the judgment of the Privy Council in *Surajbunsi Koer's* case (5 C. S., 148) should be read in this connection:—

“That under the law of the Mitákshará each son upon his birth takes a share equal to that of his father in ancestral immoveable estate is indisputable. Upon the questions whether he has the same rights in the self-acquired immoveable estate of his father, and what are the extent and nature of the father's power over ancestral moveable property, there has been greater diversity of opinion. But these questions do not arise upon this appeal. The material texts of the Mitákshará are to be found in the 27th and following slokás of the first section of the first chapter. It was argued at the Bar that, because in the third sloká of the above section, it is said that the wealth of the father becomes the property of his sons, in right of their being his sons, and that is an inheritance not liable to obstruction, their rights in the family estate must be taken to be only inchoate and imperfect during their father's life, and in particular that they cannot, without his consent, have a partition even of immoveable ancestral property. There was some authority in favour of this proposition, notwithstanding the texts to the contrary, which are to be found in the Mitákshará itself (see slokás 5, 7, 8, 11 of the 5th section of the first chapter). But it seems to be now settled law in the Courts of the three Presidencies, that a son can compel his father to make partition of ancestral immoveable property. On this point it is sufficient to cite the cases of *Laljeet Singh v. Raj-*

coomar Sing, 12 B. L. R., 373, and *Raja Ram Tewary v. Luckman Persad*, B. L. R., F. B. R., 731, decided by the High Court of Calcutta; that of *Kaliparshad v. Ramcharan*, I. L. R., 1 All. R., 159, decided by the High Court of the North-West Provinces; that of *Nagalinga Mudali v. Subbiramaniya Mudali*, 1 Mad. H. C., 77, decided by the High Court of Madras; and the case of *Mero Vishvanath v. Ganesh Vithal*, 10 Bom. H. C., 444, decided by the High Court of Bombay. The decisions do not seem to go beyond ancestral immoveable property.

“Hence, the rights of the co-parceners in an undivided Hindu family, governed by the law of the Mitāksharā, which consists of a father and his sons, do not differ from those of the co-parceners in a like family which consists of undivided brethren, except so far as they are affected by the peculiar obligation of paying their father's debts, which the Hindu Law imposes upon sons, and the fact that the father is in all cases naturally, and in the case of infant sons, necessarily, the manager of the joint family estate.”

Distinction between ancestral moveable and immoveable.—Although sons acquire a co-equal right by birth to ancestral property, both immoveable and moveable, yet a passage of the Law (Text No. 2) declares the father to be master of the moveables by reason, perhaps, of the character of the property and of the superior position of the father relatively to the sons. There appears to be a conflict of opinion with respect to the father's power of disposal of ancestral moveables, owing to the seeming conflict between two passages of the Mitāksharā, ch. I, sect. 1, § 21 and § 27, the first of which seems to deal with the legal power, and the second with the moral duty. According to one view the power is limited only by his own discretion, and according to the other, the power is not absolute but can be exercised only for family necessity and certain prescribed purposes. A bequest by a father to one of his two undivided sons of the bulk of ancestral moveables, to the exclusion of the other, has been held to be invalid, as being an unequal distribution prohibited by Hindu Law: *Lakshman v. Ram*, 1 B. S., 561, affirmed by the Privy Council—*Ram v. Lakshman*, 5 B. S., 48 = 7 I. A., 181. The Hindu Law seems to contemplate alienation to strangers, while conferring on the father the power of disposal in question, and not an unjust and undue partiality to a co-heir: for, the power is subject to the theory that the sons are co-owners of the moveable property, with the father; the co-ownership therefore must prevail when the question arises between the co-owners and no outsider is concerned.

Son's right in father's self-acquired property.—It has already been said that according to the Mitāksharā a son acquires

a right by birth to the father's self-acquired property in the same way as in ancestral property, (Mit. 1, 1, 27). But the father is competent to alienate the same, and the son has no right to oppose as in the case of the ancestral property, the reasons assigned being that the father has a predominant interest in it, and that the son is dependent on him (Mit. 1, 1, 27 and 1, 5, 10). The father however, cannot make an unequal distribution of it, except in the mode of assigning specific deductions to the eldest son, and so forth (Mit. 1, 2, 1). Nor can the son enforce a partition of the same against the father's choice, as he can in the case of ancestral property.

On a consideration of all these somewhat seemingly inconsistent propositions, it would appear that the father is authorized to make a sale or the like transfer to an outsider, but he is not allowed to show an undue and capricious partiality to any one son to the injury of another.

It has been held by our courts that the father is competent to sell his self-acquired immoveable property without the concurrence of his sons (*Muddun v. Ram*, 6 W. R., 71), and to make a gift to one son, to the injury of the other, (*Sital v. Maddho*, 1 A. S., 394), as well as to make a gift by a Will, which when made to a son, is taken by him as purchaser under the Will, and not by inheritance: *Jugmohandas v. Mangaldas*, 10 B. S., 528, (578).

But an affectionate gift by the father to a son, of his self-acquired property, is to be distinguished from a gift amounting to an unequal distribution of it, which ought to be held invalid for the very same reasons as in the case of ancestral moveables.

It should, however, be borne in mind that such property, if undisposed of by the father, is taken by the sons and the like, by survivorship, and not by descent.

The right of the son to the father's self-acquired property may be called an imperfect one, but it has been made more so by our courts, by holding that the father is competent to make testamentary disposition (wholly unknown to Hindu Law) of such property and so deprive a son wholly or partially.

Wife's right to husband's property.—The *Patni*, or lawfully wedded wife, acquires from the moment of her marriage a right to everything belonging to the husband, so as to become his co-owner. But her right is not co-equal to that of the husband, but is subordinate to the same, and resembles the son's right to the father's self-acquired property. The husband alone is competent to alienate the same, and the wife cannot interdict his disposal, but being dependent on him must acquiesce in it. Nor can the wife enforce a partition of the property. But it is by virtue of this right that the wife enjoys the husband's property,

and is entitled to get maintenance out of it; and it is also by virtue of this right that she gets a share equal to that of a son, when partition does take place at the instance of the male members. See Mitāksharā on Yājñavalkya I, 52. Thus the wife's right also is an imperfect one.

Unmarried daughter's right.—Similarly, an unmarried daughter acquires an imperfect right in the father's property, by virtue of which she enjoys the same and is maintained out of it until marriage, and is also entitled to a quarter share if partition takes place before her marriage, that is to say, when she continues a member of the family.

Illegitimate son's right.—So also an illegitimate son appears to acquire an imperfect right, by virtue of which he is entitled to maintenance, and may get a half share on partition made by the legitimate sons after the death of the father, and an equal share by the father's choice at a partition made in his lifetime.

A concubine—of a deceased co-parcener is entitled to maintenance, provided she remains chaste, continued continence is a condition precedent to such claim, *Yasvantrav v. Kashibai*, 12 B. S., 25.

Reason for recognizing these imperfect rights.—A person's son, wife, unmarried daughter and the like dependent members living jointly with him, use and enjoy his property. This is accounted for by Hindu lawyers by assuming a right in them, otherwise they should be guilty of theft or misappropriation every time they use the property, by taking food, giving alms, and the like. The sons again continue to live with their father even after marriage which is brought about by the father himself and not by them, and the father's property is accordingly, by immemorial custom, looked upon as the source of maintenance of the sons' wives and children, and is, by the father's conduct, rendered common to all the members of his family, in the same manner as self-acquisition of a member is thrown into the common stock.

There is good reason therefore for curtailing the father's power of voluntary alienation (see Mit. on gifts) and unequal distribution of his self-acquired property, and so of depriving a dependent member of the means of his livelihood.

Joint family property, right and enjoyment.—From what has been said above, it appears that a member of a joint family, whether male or female, acquires a right to the joint property on his or her becoming a member by birth, adoption or marriage; and conversely his right ceases on his or her ceasing to be a member of the family by death, adoption or marriage. The pro-

perty belongs to the family: any one acquiring and retaining the status of being its member exercises certain rights over the family property, and his rights cease on the extinction of that status. A joint family, therefore, is like a corporation: individual rights are all merged in the family or the corporate body. Every member, male or female, has the right to enjoy the family property without any restriction. A member, entitled to get the least share on partition, may, by reason of having a large family of his own to support, consume, during jointness, the largest portion of the proceeds of joint property, without being liable to be called upon to account for the excess consumption at the time of partition. The question of shares does not arise before partition: no member can bring a suit for his share of the profits of joint property so long as the family is joint: *Pirithi v. Jowahir*, 14 C. S., 493.

The following observations of the Judicial Committee in *Appovier's* case (11 M. I. A., 75), should be carefully read in this connection:—

“According to the true notion of an undivided family in Hindu Law, no individual member of that family, whilst it remains undivided, can predicate of the joint and undivided property, that he, that particular member, has a certain definite share. No individual member of an undivided family could go to the place of the receipt of rent, and claim to take from the Collector or receiver of the rents a certain definite share. The proceeds of undivided property must be brought, according to the theory of an undivided family, to the common chest or purse, and then dealt with according to the modes of enjoyment by the members of an undivided family. But when the members of an undivided family agree among themselves with regard to particular property, that it shall thenceforth be the subject of ownership, in certain defined shares, then the character of undivided property and joint enjoyment is taken away from the subject-matter so agreed to be dealt with; and in the estate each member has thenceforth a definite and certain share, which he may claim the right to receive and to enjoy in severalty, although the property itself has not been actually severed and divided.”

Extent of right, or share, vesting and divesting.—The extent of a member's right in the family property, or the share to which he is entitled cannot be ascertained before partition, for it is liable to variation by birth or death of members, it is increased or diminished respectively by the disappearance or addition of a co-heir.

It is worthy of remark in this connection that the strict rule of vesting and divesting, such as is laid down in the Blindman's son's case and the Unchastity case, does not apply to a Mitāksharā joint family in which partial vesting and divesting continually take place on birth, adoption, marriage, or death of a member.

But the amount of share to which a particular member would be entitled if partition were to take place at a particular time, may be ascertained by having regard to the rules of distribution, the principal of which are:—(1) that the division among the descendants of the common ancestor is to be made *per stirpes* and not *per capita*; (2) that the first division must be made by dividing the partible property into as many shares as would satisfy the claims of the members entitled to participate, such as the common ancestor, his wife or wives, and his sons and their descendants,—the individuals composing each of the different branches descended from the common ancestor, together getting one share; and (3) that the share so obtained by one branch is to be subdivided between its members on the same principles, *i.e.*, the common ancestor of that branch, his wife, and each of the branches descended from him, getting a share each, and so on.

History of father's and son's right.—In ancient Hindu Law, as in Roman Law, the father of the family, or *pater familia*, was the absolute master of the family property and of the person of its members; the *patria potestas*, or the authority with which the father of the family was armed by ancient Law extended to the power of inflicting punishment of death, and to absolute dominion even over the acquisitions of the members. Thus Manu (viii, 416) says:—

माय्या पुत्रश्च दासश्च त्रय एवाधनाः स्मृताः ।

यत् ते समधिगच्छन्ति यस्मै ते तस्य तद्-धनं । ८, ४१६ ।

which means,—“A wife, a son, and a slave, these three, are ordained incapable of holding property: whatever wealth they earn becomes his whose they are.”

The exercise of absolute power by an autocrat, in the government of a family as of a State, may be cheerfully submitted to, if it is made with an eye to the happiness of all the governed, without partiality, and consistently with the principles of equity, justice and good conscience. But inequality of treatment owing to caprice or whims, undue partiality or favouritism to one, to the injury of others, and undeserved severity or leniency in the award of punishment, would render such government unpopular, and the curtailing of the power desirable. The usage of polygamy

appears to have been a fertile source of discord in a family, and an old father under the undue influence of a young wife, would be betrayed into acts injurious to her stepsons. This furnishes us with the reason why unequal distribution among sons prohibited in respect of property of which alienation is allowed. There must have been frequent abuse of the particular power, by fathers, amounting to a crying evil for which a remedy was felt necessary. Accordingly the Mitákshará curtailed it by admitting the son's right by birth as explained above, and by conferring upon sons co-equal right in ancestral property, as well as by restraining unequal distribution, while permitting alienation, of moveables and self-acquired property.

This doctrine of the son's right by birth to ancestral property, introduced by the Mitákshará as a remedy against the abuse of the father's arbitrary power, is found in many instances to be attended with grave evils of a different description. Headstrong and prodigal youths sometimes foolishly quarrel with their father, take their shares by partition, and dissipate the patrimony in no time; and then the fathers have to save those sons and their families from starvation, with the diminished means at their disposal. The author of the Dáyabhága appears to have, therefore, made a change in the law by laying down that the sons have no right to the ancestral property during the lifetime of the father; but at the same time he laid down for the protection of the sons, that the father has no power of disposal over the bulk of the ancestral property except for legal necessity, so that the estate taken by the father in the ancestral property, is under the Dáyabhága similar to the Hindu widow's estate in property inherited from the husband.

But by what appears to be an improper application of the doctrine of *Factum valet*, our courts of justice have again thrown the sons completely at the mercy of the father, as they were by the ancient law. This change does not seem to be detrimental to the interests of sons except when the father is a spendthrift or is entirely merged in the step-mother, and under her undue evil influence perpetrates the grossest iniquity to her sons by any other wife.

4. Management.

Father manager.—"The father is in all cases naturally, and in the case of infant sons, necessarily, the manager of the joint family estate." The relative position of the father and the sons in a joint family is still regulated by the ancient rule that sons are dependant on the father (Mit. 1, 5, 9 and 10), with whom the

government of the family rests, and whose word is still the law as regards the management of the affairs of the family. Although the sons are co-owners with the father, of the ancestral property with co-equal rights, yet so long as they continue to live joint with the father and do not enforce a partition which they are at liberty to do whenever they please, they cannot interfere with the father's management of the family and its property. They have no doubt the power of interference in the case of an unauthorized alienation by the father of ancestral immoveable property, but their enjoyment of the same is subject to other dispositions lawfully made by him, and if dissatisfied, the son's remedy is partition. Accordingly, a suit for ejectment brought by a father against his son who had against the will of the father taken possession of a house vacated by a tenant, which was partly ancestral and partly the father's self-acquired, has been allowed and it has been held that, "while the son's interest is proprietary, it lacks the incident of dominion," when the son lives jointly with the father. *Baldeo v. Sham*, 1 A. S., 77.

The father has the power of disposal over property other than immoveable, (Mit. 1, 1, 27) and consequently also over the income of the family property. We have already seen that there is a difference of opinion with respect to his disposal of the ancestral moveables, p. 124.

When the other members are minors, the manager whether the father or a brother, may make a sale, mortgage or the like alienation of joint immoveable property, which is rendered necessary by any calamity affecting the whole family, or by the support of the family, or by indispensable religious duties such as obsequies of the father: (Mit. 1, 1, 28 and 29).

The father's power of alienation of the family property has been considerably extended by modern decisions purporting to be founded on the doctrine of the son's liability to pay off the father's debts. These decisions have practically changed the Mitákshará doctrine of the co-equal ownership of father and son in the ancestral property. These decisions are really, though not professedly, based on the following principle:—Sons cannot have a better friend than their own father, when, therefore, a father of even adult sons living with him, raises money by alienating property or otherwise, he must always be presumed to have done so for the benefit of the family, unless it can be proved by the sons that the father was addicted to wine, women or wager, and the money was wanted for these illegal or immoral purposes. I shall return to this subject when dealing with the topics of Alienation and Debts.

Manager other than father.—It often happens that the eldest son is allowed by the father to look after the affairs of the family under his direction, and sometimes he becomes the *karta* even during the lifetime of the father who is old and incapable, or religiously disposed and unwilling to remain concerned with worldly matters. When the father is no more, the eldest brother generally becomes the manager or *karta*, and sometimes a younger brother who is capable governs the family. It is seldom, if ever, that a manager is elected by all the members or even by those that are adults, or that more members than one act as joint managers of a family. Although there is nothing to prevent any member from taking part in the management, yet as a general rule one member only acts as the *karta*.

His power of alienation when other members minors.—It has already been said that the manager alone is competent to charge or alienate family property for a family purpose, when the other members are minors. The power of a manager for an infant to charge his property is a limited and qualified power as is pointed out by the Privy Council in the leading case of *Hunooman Prasad Panday*, 6 M. L. A., 393, thus:—"It (the power) can only be exercised rightly in a case of need, or for the benefit of the estate. But where, in the particular instance, the charge is one that a prudent owner would make, in order to benefit the estate, the *bonâ fide* lender is not affected by the precedent mismanagement of the estate. The actual pressure on the estate, the danger to be averted, or the benefit to be conferred upon it, in the particular instance, is the thing to be regarded. Their Lordships think that the lender is bound to enquire into the necessities for the loan, and to satisfy himself as well as he can, with reference to the parties with whom he is dealing, that the manager is acting, in the particular instance, for the benefit of the estate. But they think that if he does so enquire, and acts honestly, the real existence of an alleged, sufficient and reasonably credited necessity, is not a condition precedent to the validity of his charge, and they do not think that under such circumstances he is bound to see to the application of the money."

This passage should be carefully read, as it enunciates a very important principle applied also to the case of an alienation by a Hindu female, of property in which she has a Hindu widow's estate, and it has been adopted and embodied by the Legislature in Section 83 of the Transfer of Property Act IV of 1882.

When other members majors—As to the power of the manager when the other members are majors the law is thus explained by Justice R. Mitra after referring to previous cases:—

“The result of these cases in our opinion, is, that an alienation made by the managing member of a joint family cannot be binding upon his adult co-sharers unless it is shown that it was made with their consent, either express or implied. In cases of implied consent it is not necessary to prove its existence with reference to a particular instance of alienation, but a general consent may be deducible in cases of urgent necessity, from the very fact of the manager being entrusted with the management of the family estate by the other members of the family ; and the latter in entrusting the management of the family affairs to the manager must be presumed to have delegated to him the power of pledging the family credit or estate, where it is impossible or extremely inconvenient for the purpose of an efficient management of the estate, to consult them and obtain their consent before pledging such credit or estate :” *Miller v. Runganath*, 12 C. S. 389, 399.

Accordingly it has been held that the compulsory sale of the joint family property mortgaged by the managers of a trading or money-lending business of the family for the purposes of that business during the minority of the other members, in execution of a decree obtained in a suit brought against the managers only, is binding on the other members who cannot impugn the sale solely on the ground of their not being made parties to the suit, when it appears from the proceedings that the whole property was sold and bargained for : *Daulat v. Mehr*, 15 C. S., 70 ; and *Sheo v. Saheb*, 20 C. S., 453. The managers were held to represent the whole family in the suit. I shall return to this subject when dealing with the topic, Judicial Proceedings.

Manager's liability to account :— All the adult members are entitled to take part in the management of the joint property, and if all are joint managers then no one is liable to be called upon to render an account. But if one member is the *Karta* or governor of the family, as is generally the case in practice, and as such is in exclusive management of the joint family property, exercises control over the income and the expenditure, and is the custodian of the surplus if any, then the other members have the right to an account against him, especially when they were minors. The principle upon which the right to call for an account rests, is not that the manager is to be looked upon as an agent or a partner ; but it is, that when one of several joint owners receives all the profits, he is bound to account to his co-sharers for their share of the profits, after making such deductions as he has the right to make. The demand for an account may be made even during jointness by a member desirous to know the actual state of the family fund : *Abhay v. Peari*, 13 W. R., F. B., 75.

But the accounts must be taken upon the footing of what has been actually spent for family purposes, and not upon the footing of what should have been so, if the manager had been more prudent and less extravagant. But he is bound to make good what has been misappropriated or concealed by him.

Guardians and Wards Act VIII of 1890.—No guardian can be appointed under the Guardians and Wards Act, of the property of a minor member of a joint family governed by the Mitakshará, if he is not possessed of separate property: *Sham v. Mahananda*, 19 C. S., 301. Otherwise, the interference would have forced the disruption of the joint family against the will of the members thereof.

5. *Alienation.*

Alienation of family property.—Although the female members of a joint family are entitled to certain rights in the family property, yet as their right is imperfect and they hold a subordinate and dependent position, the male members alone have the right of managing and dealing with the property. When, therefore, alienation of any property becomes necessary for a purpose affecting the whole family, the male members are competent to effect the same, and they must all join in the transaction, in order to be bound by it. But if some of them are minors, then those that are adults are competent to make the necessary transfer. We have already seen (p. 131) that the manager also may alone make an alienation with the express or implied consent of the other adult members, such consent being implied in a case of urgent necessity when it would be impossible or extremely inconvenient to obtain express consent: 12 C. S., 399. The managers of a joint family trading or moneylending business are the accredited agents of the family, and authorized to pledge its credit for all proper and necessary purposes within the scope of the agency (*Daulat v. Mehr*, 15 C. S., 70; *Sheo v. Saheb*, 20 C. S., 453), and to represent the family in suits brought on mortgages executed by them in that capacity. The father of the family has the power of alienating the whole property for the payment of his debts which the sons are held bound to pay: *Nanomi v. Modhun*, 13 C. S., 21.

Legal necessity.—The expression *legal necessity* is very often used, to signify the causes for which, or the circumstances under which, a single member of a joint family, or a like person, having a limited interest in property, is authorized to transfer it so as to pass to the transferee a right to the entire property. It comprises maintenance and support of the family, preservation of the

family estate, management of the family business, if any, performance of necessary religious rites, such as marriage and the like initiatory ceremonies, exequial rites and *Sraddha* ceremony,—and the payment of debts contracted for the above purposes.

Alienation of undivided co-parcenary interest of a member.—The members of a joint family governed by the Mitákshará hold the joint property as joint-tenants and not as tenants-in-common as in the Bengal school. The Mitákshará theory of the tenure of joint property by members of a joint family is, that each co-parcener's right extends to the whole; whereas the Dáyabhága doctrine is, that each member's right extends only to the share to which he would be entitled on partition, and not to the whole. From these theoretical conceptions of the nature of joint right, important legal consequences are deduced by the two schools. According to the Mitákshará, one member cannot alienate his undivided interest in the family property, for he has no definite share in it; and when he dies his interest passes by survivorship, for he has no specific defined share such as might be claimed by the heirs of his separate property. But the Dáyabhága controverts these doctrines by setting up a different theory of co-ownership as stated above, and maintains as incidents of this theory, that a single co-sharer is competent to deal with his undivided share, and that such share does not pass by survivorship, but devolves on the heirs succeeding to his separate property.

The law on the subject of a member's power of alienating his undivided interest, is different in Deccan and in this side of India.

In Bombay and Madras—the strict ante-alienation rule of the Mitákshará has been departed from, and it has been held that a co-parcener can, for *valuable* consideration, sell, encumber, or otherwise alienate his interest in undivided family property: *Vasudev v. Venkatesh*, 10 B. H. C. 139; *Virasvami v. Ayyasvami*, 1 M. H. C., 471; *Ranga v. Ganapa*, 15 B. S., 673.

In Bengal and North-Western Provinces—the ante-alienation doctrine of the Mitákshara is strictly followed so far as voluntary alienation by a co-parcener, of his undivided interest, is concerned. The question was considered by a Full Bench of the Calcutta High Court in the case of *Sudaburt v. Foolbash*, 12 W. R., F. B., 1, and it was held that a member of a joint Hindu family governed by the Mitákshará Law, has no authority to mortgage his undivided share in a portion of the joint family property, in order to raise money on his own account and not for the benefit of the family. In the case of *Balgobind v. Narain*, the Privy Council

have laid down that under the Mitákshará, as administered by the High Courts of the North-Western Provinces and Bengal, an undivided share in ancestral estate, held by a member of a joint family in co-parcenary cannot be mortgaged by him on his own account without the consent of his co-parceners: 15 A. S., 339. So also in a case from Oudh the Judicial Committee have held that a nephew was entitled to recover from a purchaser from his uncle the latter's undivided share after his death, which had been sold without the former's consent: *Madho v. Mehrban*, 18 C. S., 157.

Equity in favor of alienee when alienation set aside.—When an alienation made by a member, of his undivided share, is set aside at the instance of another member, the court may order that the property should be thenceforth possessed in defined shares, and that the share of the transferor should be subject to a lien for the return of the purchase-money. For, equity looks on that as done which ought to have been done, and as a co-parcener may make his share available for payment of his just dues by coming to a partition with his co-sharers, and as he ought to do it and fulfil his obligation, the court of equity declares it done: *Mahabeer v. Ramyad*, 20 W. R., 192. But such a course would be precluded by the death of the transferor and by the accrual of the right by survivorship before a judicial partition could be enforced in that way: 18 C. S., 157.

Involuntary sale in execution before death.—Upon the same principle of equity, is founded the doctrine settled by judicial decisions that the undivided co-parcenary interest of a member in the joint property may be seized and sold in execution of a decree against him for his personal debts: *Deen Dyal v. Jugdeep-narain*, 3 C. S., 198=4 I. A., 247; *Rai Balkishen v. Rai Sita*, 7 A. S., 731; *Bailur v. Lakshmana*, 4 M. S., 302. A Hindu is bound, not only legally and morally, but also religiously, to pay off the debts contracted by him; he is also in a position to pay when he has an interest in joint family property, provided that interest be severed by partition from that of his co-parceners,—but not otherwise; the severance again depends entirely on his will, for partition may take place by the desire of a single co-sharer; the debtor, therefore, ought to have come to a partition, and applied his share to the payment of his debts; he cannot in equity and good conscience, be permitted to defraud his creditors by choosing to continue joint, and to enjoy the same: his undivided co-parcenary interest, therefore, is allowed to be seized and sold in execution of a money-decree against him, and the purchaser acquires the right of standing in his shoes for the purpose of carrying out partition, and getting his share. But this can be done only during

the debtor's lifetime, and the interest must be attached before his death, otherwise the right by survivorship would operate and defeat the creditor's equity : *Surajbansi Koer v. Sheo Persad Singh*, 5 C. S., 148; *Madho v. Mehrban*, 18 C. S., 157.

Rights of purchaser of undivided share.—The purchaser of the undivided co-parcenary interest of a member of joint family, at a voluntary alienation permitted in Bombay and Madras, must be taken to purchase an uncertain and fluctuating interest, with the right of converting it, by partition after the purchase, into definite separate property. I have already told you that the interest of a member is liable to variation, according as existing co-parceners die or new co-parceners are born, until it is adjusted by partition, and so the interest purchased is liable to diminution or increase by changes in the family, should there be delay on the part of the purchaser in suing for partition : *Ranga v. Krishna*, 14 M. S., 418. But a compulsory and involuntary sale in execution of a deceased member's share attached before his death, is taken to operate as a partition, in so far as regards the division of interest, and the purchaser is entitled to what the debtor would get if a partition were then made; though partition, in so far as it means division of possession, may be effected by a suit for the same : *Hardi Narain v. Ruder Perakash*, 10 C. S., 626.

Gift.—Although on grounds of equity, the strict ante-alienation doctrine of the Mitákshará has been departed from in Bombay and Madras, in favor of purchasers for value, whom equity regards with considerable affection, yet equity does not thus act in favour of volunteers. Accordingly, it has been held that a Hindu cannot make a valid gift of his interest in undivided property; such gift is void and cannot prevent survivors from taking the share : *Baba v. Timma*, 7 M. S., 357; *Ponnusami v. Thatha*, 9 M. S., 273; *Viraya v. Hanumanta*, 14 M. S., 459; *Lakshman v. Ram*, 5 B. S., 61.

Devise of undivided interest.—A testamentary gift also, of the undivided interest stands on the same footing as a gift *inter vivos*. For, as regards testamentary power, it is now settled law that no Hindu governed by the Mitákshará can make a testamentary disposition of his undivided interest in the joint family property, which interest passes, on the moment of his death, by survivorship, to the surviving male members, so that there is nothing left on which his will can operate. The law on the subject has been explained by the Privy Council in the case of *Lakshman Dada Naik v. Ram Chandra Dada Naik*, thus :—

“It has been ingeniously argued that partial effect ought to be given to the Will, by treating it as a disposition of the one-

third undivided share in the property to which the father was entitled in his lifetime. The argument is founded upon the comparatively modern decisions of the Courts of Madras and Bombay, which have been recognised by this Committee as establishing, that one of several co-parceners has, to some extent, a power of disposing of his undivided share without the consent of his co-sharers.

“Those cases have established that such a share may be seized and sold in execution for the separate debt of the co-sharer, at least in the lifetime of the judgment-debtor, and that it may be also made the subject of an alienation by a deed executed for valuable consideration. The Madras High Court has gone further, and ruled that an alienation by gift or other voluntary conveyance, *inter vivos*, will also be valid against the non-assentient co-parceners. And assuming this latter proposition to be law, the learned Counsel for the appellant have insisted, that it follows as a necessary consequence, that such a share may be disposed of by will, because the authorities, which engrafted the testamentary power upon the Hindu law, have treated a devise as a gift to take effect on the testator's death, some of them affirming the broad proposition that what a man can give by act *inter vivos* he may give by Will.

“To this argument there are two answers. Their Lordships have to apply to this case the law as it is received at Bombay. The decisions of the High Court of Bombay have ruled that a co-parcener cannot, without the consent of his co-sharers, either give or devise his share; that the alienation of it must be for value; and if this be law, the whole argument in favour of testamentary power over the undivided share fails.

“Again, the High Court of Madras, though admitting that a co-parcener can effectually alienate his share by gift, has ruled that he cannot dispose of it by Will. Its reasons for making this distinction between a gift and a devise are, that the co-parcener's power of alienation is founded upon his right to a partition; that that right dies with him; and that the title of his co-sharers by survivorship, vesting in them at the moment of his death, there remains nothing upon which the Will can operate. This principle was invoked in the case of *Surajbunsi Koer*, and was fully recognised by their Lordships, although they decided the particular case, which was one of an execution against a mortgaged share, on the ground that the proceedings had then gone so far in the lifetime of the mortgagor, as to give, notwithstanding his death, a good title against his co-sharers to the execution purchasers. It follows from what has been said, that the weight

of positive authority at Madras, as well as at Bombay, is against the proposition of the learned Counsel for the appellant.

“Their Lordships are not disposed to extend the doctrine of the alienability by a co-parcener of his undivided share, without the consent of his co-sharers, beyond the decided cases. In the case of *Surajbunsi Koer*, above referred to, they observed:— ‘There can be little doubt that all such alienations, whether voluntary or compulsory, are inconsistent with the strict theory of a joint and undivided family (governed by the Mitāksharā law); and the law, as established in Madras and Bombay, has been one of gradual growth, founded upon the equity which a purchaser for value has to be allowed to stand in his vendor’s shoes, and to work out his rights by means of a partition.’ The question, therefore, is not so much, whether an admitted principle of Hindu law shall be carried out to its apparently logical consequences, as what are the limits of an exceptional doctrine established by modern jurisprudence?” 5 B. S., 61, =7 I. A., 181: see also 22 C. S., 565.

6. Debts.

Family debt.—When a debt is contracted for a family purpose by any member of the family, it is payable by the family or all the members. We have seen that the manager of a joint family or of its trading or money-lending business, is competent to charge or alienate the family property for a legal necessity falling within the scope of his authority.

Duty of creditor dealing with manager.—The lender dealing with a manager is bound to enquire into the necessities for the loan, and to satisfy himself as well as he can, that the manager is acting for the benefit of the family. If he does so enquire, and acts honestly, he is safe: he is not affected by the precedent mismanagement of the family property, nor by the subsequent non-application of the money to the purpose for which it is borrowed, nor even by the non-existence of the alleged necessity if it was reasonably credited and is legally sufficient. *Hanuman Persad Panday v. Mt. Babooi Munraj Koer*, 6 M. I. A., 398. The Transfer of Property Act IV of 1882, Section 38, embodies the same rule by laying down that the circumstances constituting legal necessity shall be deemed to have existed if the lender, after using reasonable care to ascertain the existence of such circumstances, has acted in good faith.

Personal debt of a Member.—According to the strict theory of the Mitāksharā law, the family property is not liable for the

personal debts of a member. But a course of decisions has introduced two innovations destructive, to a great extent, of the *Mitáksharā* system; one of which is the conversion into legal liability, of the son's pious duty to pay off the father's personal debts, and the consequent liability of the entire family property to satisfy the father's debts if not proved to have been contracted for immoral purposes; (*Girdharee Lall v. Kantoo Lall*, 1 I. A., 321 = 22 W.R., 56) and the other is the compulsory sale of a member's undivided coparcenery interest in the family property in execution of a money decree against him: *Deendyal v. Jugdeep Narain*, 3 C. S., 198 = 4 I. A., 247.

But while our courts have gone far beyond Hindu Law to help the father's creditors, they do at same time overlook and refuse to enforce the rule of Hindu Law in favour of the creditors of members other than the father.

For though a debtor's coparcenery interest is allowed to be sold during his lifetime in execution of the creditor's decree, yet it has been held that if the debtor dies before the attachment of his undivided interest, the creditor cannot follow it into the hands of the collateral male members to whom it passes by survivorship (see p. 135) and who are considered not liable for the debts.

Liability of the heir by survivorship.—But the Hindu Law declares the heir of a person, whether taking by survivorship or by succession, to be liable for his debts. The rules on the subject are contained in three slokas of *Yājñavalkya* (Text No. 18, p. 111) and are explained in that part of the *Mitáksharā*, where the Action for Recovery of Debts, is dealt with, and may be summarized as follows:—

1. That the male issue are liable to pay off the debts of their father and paternal grandfather (and great-grandfather?), whether they inherit any property from or through them, or not.

2. That their liability arises only when the father is dead or gone to a distant place and not heard of for twenty years, or laid up with an incurable disease.

3. That they are not liable for debts incurred for indulgence in women, wine, or wager, or for other unlawful purposes.

4. That he who takes the *rikṭha* (=rights) or heritage of a person, *i.e.*, his heir by survivorship or by succession, is bound to pay off his debts. The term *rikṭha* means heritage *obstructed* or *unobstructed*: that this word signifies *unobstructed* heritage or coparcenery interest devolving by survivorship on a collateral relation, is beyond all doubt, see *Mitáksharā* 1,1,13.

The Hindu law discloses a high sense of morality as regards the payment of debts, which is declared to be religiously necessary for the salvation of the debtor's soul.

Our courts are certainly right in so far as they do not allow the creditor to follow the coparcenary interest passing by survivorship to an heir other than the male issue. For, Hindu Law nowhere contemplates a compulsory sale of immovable property in execution of decrees. The policy of Hindu legislators appears to have been rather against depriving people of ancestral land, the hereditary source of their maintenance. But when that policy has been departed from to an unwarrantable extent, in the case of the fathers' debts, to the prejudice and injury of the male descendants, there is no cogent reason why the remoter heirs should be exempted from a just liability and permitted to appropriate the deceased debtor's share free from the charge of paying his debts.

Father's debts and son's liability.—The pious duty of a son as such, to pay off his father's debts is independent of his inheriting any property from or through him, whereas the liability of an heir as such must be limited by the extent of the inherited property. The son's pious duty again, arises only after the father's death, as a general rule.

We have already seen that as regards ancestral property there is no distinction between the father's and the son's interest, either in extent or in character.

Our courts of justice have transformed the future pious duty into a present legal liability limited by both the father's and the son's interests in the ancestral property, if the father's debts be not contracted for illegal or immoral purposes. And accordingly it was at first held that an alienation by sale, mortgage or the like, of the family property by the head of the family for *antecedent* lawful debts is valid and binding on the sons: *Girdharee v. Kantoo*, 22 W. R., 56; *Luchman v. Giridhur*, 5 C. S., 85. Some nice questions then arose as to the validity or otherwise of a mortgage or the like alienation made by the father when there was no antecedent debt; but it was contended that having regard to the principle enunciated in *Girdharee's* case, the consideration money paid to the father for such alienation if not proved to be spent for immoral purposes, must itself constitute a lawful debt payable by sons; and accordingly it has been held that although the mortgage may not be valid, yet the debt being antecedent to the suit on the mortgage, the creditor is entitled to a decree directing the debt to be raised out of the whole ancestral estate inclusive of the mortgaged property: *Ganga v. Ajudhia*, 8 C. S., 131; *Kholikul v. Gobind*, 20 C. S., 328.

The father's creditor, therefore, is entitled to realize his debts not only from the father's undivided coparcenery interest in the ancestral property during his life, but also from the entire property inclusive of his and the son's interests, either during his life or after his death. Thus the creditor has the right to proceed either against the father's interest or against the entire property during his life; and it is a question of fact to be decided by having reference to the circumstances of each case, as to whether the father's interest only or the entire property was sold in execution of a money decree against the father alone. This question will be discussed in the next topic.

When a joint family consists of the father and the son, and also of collateral coparceners, then the interests of both the father and the son in the family property are liable for the father's lawful debts, and the execution-purchaser would be entitled to have their shares allotted to him at a partition with the collateral coparceners: *Grammal v. Muthusami*, 13 M. S., 47.

The strict rule of the Shasters, that a son is liable to pay his father's debts with interest, and a grandson those of his grandfather without interest, even though no assets have been inherited, was *legally* enforced in Bombay, until the liability was limited to assets by legislation: Bombay Act VII of 1866.

It would seem that partition is the only remedy by which a son may now protect his interests from the liability of paying off the debts of an extravagant father; but this would apply only to debts incurred after the partition.

Indian Legislature and Judicial Committee.—A student of jurisprudence would be at a loss to understand the principle on which the highest tribunals are changing the Mitákshará Law which they are called on to administer. Hindu Law as it is, seems to be suited to the exigencies, and is conducive to the welfare and well-being, of Hindu society; and the introduction of an innovation, like the legal liability of the son to pay off the father's debt, has been attended with mischievous consequences entailing great hardship. The Indian money-lenders are shrewd and astute enough to be able to protect their own interests, while men of property here are often surrounded by unprincipled servants and hangers-on who feel no compunction in robbing their masters and benefactors in collusion with money-lenders. By the operation of the doctrine introduced by the Privy Council in *Girdharee Lall's* case many ancient families are becoming ruined and reduced to poverty. But while the Judicial Committee is changing the law for the benefit of creditors, the Indian Legislature is passing Enactment after Enactment for the protection of the people against money-lenders.

7. Judicial Proceedings.

Personal and representative capacity.—Every member of a joint family has two capacities, one of which may be called the personal, and the other, the representative. In transactions with outsiders he represents the whole family if he acts in his representative capacity; but if they relate to his individual interests, then he acts in his personal capacity. We have already seen that in several matters a single member such as the manager, acts as the representative of the family so as to bind the whole family. A property purchased in the name of a member of a joint family is presumed to be family property, on the principle that he represents the family. How far a single member may represent the family in suits or other judicial proceedings is now considered.

The ordinary general rule is that no person can be bound by a decree to which he is not a party, it cannot even be used as evidence against him; and that a person cannot be appointed guardian *ad litem*, if his interests be adverse to those of the minor. But this rule is not followed in all cases in which the managing member alone was the party to a suit; sometimes he is held to represent the whole family, and sometimes not so. The decisions do not seem to be uniform.

Suit by the manager or a single member.—There are several cases in which it has been held that one member of a joint family, cannot alone sue on behalf of the family. When, however, the other members of the family are minors, then the manager must necessarily represent the whole family, and may alone sue, but the defendant may always insist on all the co-owners being joined as plaintiffs on the record; *Harigopal v. Gokuldas*, 12 B. S., 158; 10 B. S., 32. So it has been held that the dismissal of a previous suit brought by elder brothers is not binding on a minor brother in the absence of evidence proving that they acted on behalf of the family, or that any one of them had been a *de facto* manager of the family: 10 B. S., 21.

Suit against manager alone.—It has been held that a decree in a suit against one brother alone, based on a mortgage executed by him as manager for legal necessity even during the minority of another brother, and the sale of the mortgaged property in execution of that decree, are not binding on the other brother: 11 C. S., 293; 5 M. S., 125.

The learned judges in these cases enunciate the ordinary principle that a person ought not to be deprived of his rights by judicial proceedings to which he was no party. But if the debt

was one payable by that person as well as by the parties to the previous suit, and the property was sold at its proper price, and there is no other ground for impugning the decree or the sale, so far as his share is concerned, save and except the mere technical objection of his not having been made a party to the previous proceedings, then it has been held in some cases, having regard to the peculiar nature of the transaction and the position of the members who alone had been made defendants in the previous suit, that all the members were bound by the proceedings although some were not joined on the record. Thus the managers of a joint family trade and of its money-lending business have been held to be the accredited agents of the family and to represent the whole family, in transactions falling within the scope of their authority such as borrowing money by pledging the family property, for the purposes of such trade or business, as well as in suits based on such mortgage, brought against them only; and the whole family property has been held to pass to the execution-purchaser, unless it can be proved by the other members who were not parties to the suit, that there was no legal necessity or that what was intended to be sold and bargained for was not the whole family property but only the coparcenery interest of the managers who alone were parties to the previous suit: *Daulat Ram v. Mehr Chand*, 15 C. S., 70 = 14 I. A., 187; *Sheo Pershad v. Sakeb Lal*, 20 C. S., 453. So also it has been held that the member of the family in whose name a leasehold property stood represented the family in suits respecting the rent of the property, and that the decrees for rent against him alone may be realized by the sale of the whole family property: *Bissesar Lall v. Luckmessur*, 5 C. L. R., 477 = 6 I. A., 233; *Hari v. Jairam*, 14 B. S., 597.

Having regard to the low standard of morality among the money-lenders and many other classes of people in this country, this departure from the strict rule of law appears to be likely to lead to fraud, collusion and dishonesty for the purpose of depriving men of their just rights by law-suits of which they may be ignorant; and our courts would not be justified in extending this exceptional rule.

Suit against father.—The father of the family stands on a different footing from that of a brother or an uncle, and cannot be presumed to act in fraud of his sons, and therefore he may in a proceeding be deemed to represent the family.

The following extract from the judgment of the Privy Council in the case of *Mt. Nanomi Babuasin v. Modun Mohun* (13 C. S., 21 = 13 I. A., 1) shows what the law is on the subject:—

“There is no question that considerable difficulty has been

found in giving full effect to each of two principles of the Mitāksharā law, one being that a son takes a present vested interest jointly with his father in ancestral estate, and the other that he is legally bound to pay his father's debts, not incurred for immoral purposes, to the extent of the property taken by him through his father. It is impossible to say that the decisions on the subject are on all points in harmony, either in India or here. * * *

"It appears to their Lordships that sufficient care has not always been taken to distinguish between the question how far the entirety of the joint estate is liable to answer the father's debt, and the question how far sons can be precluded by proceedings taken by or against the father alone from disputing that liability. Destructive as it may be of the principle of independent coparcenary rights in the sons, the decisions have for some time established the principle that the sons cannot set up their rights against their father's alienation for an antecedent debt, or against his creditors' remedies for their debts, if not tainted with immorality. On this important question of the liability of the joint estate their Lordships think that there is now no conflict of authority.

"The circumstances of the present case do not call for any inquiry as to the exact extent to which sons are precluded by a decree and execution proceedings against their father from calling into question the validity of the sale, on the ground that the debt which formed the foundation of it was incurred for immoral purposes, or was merely illusory and fictitious. Their Lordships do not think that the authority of *Deendyal's* case bound the Court to hold that nothing but Girdhari's (the father's) coparcenary interest passed by the sale. If his debt was of a nature to support a sale of the entirety, he might legally have sold it without suit, or the creditor might legally procure a sale of it by suit. All the sons can claim is that, not being parties to the sale or execution proceedings, they ought not to be barred from trying the fact or the nature of the debt in a suit of their own. Assuming they have such a right, it will avail them nothing unless they can prove that the debt was not such as to justify the sale. If the expressions by which the estate is conveyed to the purchaser are susceptible of application either to the entirety or to the father's coparcenary interest alone (and in *Deendyal's* case there certainly was an ambiguity of that kind), the absence of the sons from the proceedings may be one material consideration. But if the fact be that the purchaser has bargained and paid for the entirety, he may clearly defend his title to it upon any ground which would have justified a sale if the sons had been brought in to oppose the execution proceedings."

What passes in execution against father alone.—In this case and in the cases of *Bhagbat v. Mt. Girja*, 15 C. S., 717=15 I. A., 99, *Meenakshi v. Immudi Kanaka*, 12 M. S., 142=16 I. A., 1, and *Mahabir v. Moheswar*, 17 C. S., 584=17 I. A., 11, the Judicial Committee held that the entire family property passed in execution of a decree against the father alone; and in the cases of *Deendyal v. Jugdeep*, 3 C. S., 198=4 I. A., 247, *Suraj Bunsu v. Sheo Persad*, 5 C. S., 148=6 I. A., 88, *Hurdy v. Ruder*, 10 C. S., 626=11 I. A., 26, *Sumbunath v. Golab Sing*, 14 C. S., 572=14 I. A. 77, and *Pettachi v. Sangili*, 10 M. S., 241=14 I. A., 84, it has been held that the father's undivided share only passed. The following propositions appear to be laid down in these cases:—

1. The whole family property may be sold in execution of a money decree against the father alone, if the debt was not contracted for immoral purposes.

2. If the proceedings show that the intention was to sell the entire property and the same was sold and bargained for, then the purchaser would be entitled to the whole; and the sons though not parties to the proceedings, cannot claim their shares against the purchaser except by proving that the debt was contracted for immoral purposes, and that the purchaser had actual or constructive notice of that fact. A claim preferred by the sons has been held to affect the purchaser with such notice: 5 C. S., 148. When the execution-creditor is the purchaser, he is affected with full notice of all the proceedings: 14 I. A., 84.

3. Should, however, the original transaction and the proceedings in the suit, as well as the price paid, show that what was intended to be sold was the father's coparcenery interest only, then the purchaser cannot get more than that interest: 14 C. S., 572. In the absence of circumstances showing an intention to put up the entire interest of the family in the property sold in execution of a money-decree against the father, only his interest passes to the execution-purchaser: *Maruti v. Babaji*, 15 B. S., 87.

4. The Court will look at the substance, and not merely at the form, of the execution-proceedings, and therefore the expression "right, title and interest of the judgment-debtor" used in the sale-proceedings and in the sale-certificate, is not to be taken to necessarily show that the father's interest only was sold.

5. The points to be determined in such cases are,—

(a.) What was the interest that was bargained for and paid for by the purchaser? Was it the father's interest only, or was it the interest of the entire family? And if the latter, then

(b.) Were the debts, for which the decree was obtained under which the property was sold, contracted for immoral purposes? and

(c.) Had the purchaser notice that the debts were so contracted? *Krishnáji v. Vithal*, 12 B. S., 625.

8. Devolution.

Joint-tenancy and survivorship.—The members of a joint family governed by the Mitákshará law, may be said to hold the family estate as joint-tenants. But they do not resemble, in every respect, the joint-tenants of English law, whose rights are equal in all respects, and whose joint-tenancy is accordingly said to be distinguished by unity of *possession*, unity of *interest*, unity of *title*, and unity of *time* of the commencement of such title; and all the survivors are equally entitled to the estate on the death of a joint-tenant. The joint-tenancy in English law is created by a deed or a will.

The joint-tenancy under the Mitákshará arises by the operation of the law of inheritance. There is *unity* of possession and also, in one sense, unity of *title*, namely, the right derived immediately or mediately from a common ancestor; but there is neither unity of *time* of the commencement of title, nor unity of *interest* in all cases. Nor are all the survivors entitled to the undivided share of a deceased member in all cases: there is a certain order in which some of the joint-tenants take, to the exclusion of the rest; though it is ordinarily said that, the interest of a deceased member passes by survivorship to the surviving male members alone; but this is true only in a qualified sense.

Order in devolution by survivorship.—The undivided share may be said to pass in a certain order: it devolves on the male issue in the first instance; on their default, it goes to the nearest male ascendant and collaterals descended from him; and on failure of these, to the next male ascendant and his descendants; and so on. This is true in a qualified sense only; for, females getting shares on partition, do take by survivorship together with the males, provided partition takes place, when their shares also are augmented.

Suppose for instance, A and B are two brothers, having sons and ancestral property, then all of them are entitled to undivided shares in the property; but the death of a member of A's branch will not augment the share of B and his branch. Suppose again that, A dies leaving a wife and three sons, then A's share may be said to devolve on the widow and the sons, should the latter make a partition: if one of these sons dies before partition without leaving male issue, then his share may be said to devolve on his two surviving brothers and also on his mother, should the two brothers come to a partition during her life, otherwise on the two brothers only if they continue joint.

The result of a member's death may be stated thus:—If he dies leaving male issue, he may be deemed to exist in them; otherwise, excepting for the purpose of the maintenance of his widow and maiden daughter, if any, and the marriage of the latter, his existence may be ignored as regards the joint property, which continues to be enjoyed by the survivors as before; and their rights are, on partition, determined in the same way as if the deceased never existed, except for the purposes mentioned above.

But not such order as in succession.—Hence, although there is an order of devolution as between different branches, there is no preference given to any of the members of the same branch by reason of his being nearer in degree than another. For instance, if a family consists of three brothers, and one of them dies leaving two sons, and then another dies without male issue leaving the two fraternal nephews and one brother surviving him, then the surviving brother, though nearer, cannot claim the undivided one-third share of the sonless deceased brother to the exclusion of the nephews who are more remote in degree. The sonless deceased brother's share passes to the surviving brother and the nephews; and, on partition between the uncle and the nephews, the joint property is to be divided into two equal shares, one of which is to be allotted to the uncle, and the other to the two nephews: *Debi Parshad v. Thakur Dial*, 1 A. S., 105 (F. B.), *Bhimul Doss v. Choonee Lall*, 2 C. S., 379 (F. B.). It should be observed that, if the sonless deceased brother had been separate, the surviving brother alone would have taken his estate to the exclusion of the nephews.

Exclusion of female heirs and daughter's son.—The effect of this rule of devolution by survivorship is to exclude the widow, the daughter, and the daughter's son in all cases, if the member dies without leaving male issue. A member's grandfather's great-grandson's grandson living jointly with him, takes by survivorship his undivided interest to the exclusion of his widow: *Ratan v. Modhoo*, 2 C. L. R., 328. Should the circumstances of the family be such that a female heir of the deceased would be entitled to a share on partition, then she cannot be said to be excluded except in the sense of her not being entitled to claim a share if the family continues joint.

Charges on undivided share passing by survivorship.—It has already been indicated that the maintenance of the widow and the maiden daughter of a deceased coparcener, and the marriage expenses of the latter, are charges on his coparcenary interest. If he leaves any male issue excluded from inheritance for any cause other than being outcasted, then such issue and

his family are also to be maintained out of the deceased's undivided interest. The co-sharers taking it by survivorship are liable for these charges to the extent of the said interest. They are also, according to Hindu law, similarly liable for his debts which form a charge on the interest left by him; but our Courts of justice have not, up to the present day, enforced this liability.

Illegitimate brother of a Sudra taking by survivorship.—

It has been held by the Calcutta High Court following certain Bombay decisions (11 C. S., 702), that in a Sudra family governed by the Mitāksharā a *dāsi-putra* or illegitimate son by a slave girl, is a co-parcener with his legitimate brother in the ancestral estate, and will take by survivorship; and this view has been upheld by the Judicial Committee: *Jogendra Bhupati v. Nityananda*, 18 C. S., 151=17 I. A., 128.

I have not been able to understand and follow the reasons upon which the above conclusion is based. According to the Mitāksharā, an illegitimate son, like a maiden daughter, is not *entitled* to any share when the partition is made during the lifetime of the father, except at the pleasure of the father. But when *partition is made* by the legitimate sons, after the death of the father, they are directed to allot a half share to an illegitimate son, in the same way as a quarter share to a maiden daughter, of the father. When there is no legitimate son, an illegitimate son may take the whole estate, provided there be no widow or legitimate daughter or her son, in which case the illegitimate son takes half. It is not easy to find out, as to when does an illegitimate son become a co-parcener in the ancestral estate; if he had been so, during the lifetime of the father, his right to a share could not have depended on the father's choice; he would have been entitled to a share in his own right independently of the father's discretion. Nor can rules of succession and survivorship apply to the same ancestral estate; and, therefore, it cannot be said that he acquires by *succession* a title, on the death of the father, to a half of the father's undivided share, the other half devolving by *survivorship* to the legitimate sons. How again is the coparcenary interest of an illegitimate son affected by the existence of a legitimate daughter or her son? A son takes even the father's separate estate by survivorship and not by succession, except when he has been separated from the father. The correct view seems to be that Sect. xii. of the first chapter of the Mitāksharā,—which concludes the subject of Partition, Succession being dealt with in the next chapter,—deals with the position of an illegitimate son to whom the preceding sections cannot apply, and defines his rights generally. He is no more a co-parcener than the father's wife, who is entitled to a full

share on partition. And it is doubtful whether he is entitled to any share when there is a single legitimate son, that is to say, whether he has a right to demand partition. Accordingly, it was held by the Madras High Court in several cases that, he was not entitled to claim partition, (7 M. S., 407; 8 M. S., 557), the ordinary incident of his *status* being held to be a right to be maintained (10 M. S., 334). But the said Court thought itself bound by the above decision to hold that he is entitled to enforce partition; *Thangum v. Suppa*, 12 M. S., 401.

A female member cannot take by survivorship.—It has already been said that a lawfully wedded wife or *Patni*, becomes from the moment of her marriage, the co-owner of her husband with respect to all his property; and it is by virtue of this right, that she becomes entitled to a share at a partition between her husband and his male descendants or at a partition between the latter. But she is not entitled to a share in other circumstances; for instance, if her husband dies without leaving male issue, his undivided interest passes to his surviving brother or other collateral male co-sharer, to the exclusion of his widow. Then what becomes of her co-ownership with the husband, or right to the family property acquired through her husband? According to one view, it subsists even after the husband's death, and she continues to get maintenance out of his property by virtue of that right; her subordinate capacity to get a share or not, at a partition which she can never demand or enforce, is no criterion of the existence or non-existence of that right. But according to another view, this right becomes extinguished by the death of the husband, the co-ownership subsists only during their joint lives. And accordingly, it has been held that a widow of a deceased co-parcener living jointly with the last surviving male member of the family, is not entitled to take by survivorship (*Anand v. Nownit*, 9 C. S., 315); although there is an earlier case in which the contrary view was taken, which is consistent with the former principle as well as with equity and justice. For, suppose a man died leaving his mother, widow, and a brother behind him; and then the surviving brother, who became entitled to the whole family property, dies leaving a widow, the mother and the brother's widow; it is but just and equitable that these three ladies whose position was the same during the lifetime of the male member, should jointly take the estate by survivorship, and not the last male member's widow alone, to the exclusion of the other two; for, succession applies to the estate left by one *separated* from his co-heirs. Curiously, however, the law has been strained against females on many points, as will be shown hereafter.

9. *Partition.*

What is Partition.—The tenure of joint property by the members of a joint family governed by the Mitāksharā, is characterized by community of interest, unity of possession, and common enjoyment: there is no question of shares during jointness; and the members are said to be joint in food, worship and estate. And the Mitāksharā theory of joint right is, that each co-parcener's right extends to the whole family property.

Partition, according to the Mitāksharā, is the adjustment into specific portions, of divers rights of different members, accruing to the whole of the family property; in other words, it is the ascertainment of individual rights which are never thought of during jointness.

The word 'partition' or 'division' may be employed to mean either a division of interest or a division of possession, or both. In connection with the Mitāksharā joint families, it means severance of interest and defeasance of survivorship.

At whose instance.—Partition may take place under the Mitāksharā by the desire of a single male member, who is therefore entitled, at his pleasure, to put an end to the joint-tenancy so far as he is concerned; the other members must submit to it, whether they like it or not: *Mt. Deo v. Dwarka*, 10 W. R., 273; *Pirithi v. Jowahir*, 14 C. S., 493; 8 W. R., 15; 5 A. S., 430 (grandson.) Accordingly, an execution-purchaser of a member's interest, as well as a purchaser of the same for value in Bombay and Madras, are entitled to demand partition in right of that member.

The majority of a Full Bench of the Bombay High Court has held that although it is now settled law in all the Presidencies that under the Mitāksharā, a son can claim partition of ancestral immoveable property inherited by the father, whether he assents to it or not, yet a son cannot in the life-time of his father sue his father and uncles for partition of such property, against the will of the father: *Apāji v. Ram*, 16 B. S., 29.

This decision seems to be due to a misapprehension of the meaning of a passage of the Mitāksharā. There cannot be the slightest doubt in the mind of a Sanskritist, on reading the original passages of the Mitāksharā (Ch. 1, Sect. v.), that no such restriction on the son's right, as is supposed by the majority of the judges to be imposed by paragraph 3 of that section, is really intended to be laid down by that treatise. It should be borne in mind that the Mitāksharā is a running commentary on Yājñavalkya's Institutes; after having explained in paragraph 2, the text cited in paragraph 1, of Sect. V., Ch. 1, and before citing and com-

menting on the next text, the commentator sets out the importance of the next text, by the introductory remark that but for the next text, two positions which are not correct propositions of law, might be deduced from the preceding passage, and that the same are obviated by the next text; and then he goes on to explain the next text, and in the course of doing so, lays down in paragraph 5, that partition does take place, and that it does take place not by the father's choice only, thereby implying that it takes place by the son's desire as well: and thus the commentator shows that the two positions mentioned in the introductory passage in paragraph 3 are obviated as not being correct propositions of law, by the next text asserting co-equality of father's and son's right. (In *Subba v. Ganasa*, 18 M. S., 179, correct view taken).

A suit for partition may be brought on behalf of a minor member on the ground of malversation or other circumstance shewing that separation of his share would be beneficial for him: (*Damoodur v. Senabutty*, 8 C. S., 537), although the minor should, by the partition, be deprived of the right to take by survivorship, which is but a contingent right; which circumstance will not therefore deter a Court of justice from securing the existing interests of the minor by ordering partition: *Mt. Deo. v. Dwarka*, 10 W. R., 273.

What constitutes partition for defeating survivorship.—When partition may take place at the instance of a single co-sharer whether the other members assent to it or not, it would appear that the declaration and communication by a member of his desire for separation, to the other members, is legally sufficient to sever his interests and to constitute him a tenant-in-common and separate so as to defeat the mutual right of survivorship so far as that member is concerned, i.e., between him on the one hand and the rest of the members on the other. As regards the enjoyment of the family property there is no difference between a Bengal joint family and a Mitákshará joint family; although in the one case the members are deemed to hold as joint-tenants, and in the other as tenants-in-common, by reason of survivorship being recognized in the one, but not in the other. The distinction is a purely metaphysical one and is founded on intention or a particular state or act of the mind: the members of a Mitákshará joint family may agree to cease to hold the family property as joint-tenants without dividing the same by metes and bounds—without, in fact, doing any physical act, and yet continue to live together as tenants-in-common, like a Bengal joint family. Hence, when a member expresses his desire to become separate, as he is legally entitled to be so,

whether the other members wish or not, there arises a corresponding duty on the part of the other members to give effect to his desire immediately; and as no physical act is absolutely necessary for a legal severance of interest, the verbal agreement of the co-tenants being sufficient for that purpose, and as the other members are legally bound to agree to the desired partition, and as Equity presumes that to be done which ought to have been done, it appears to follow as a necessary logical consequence that a member's desire for partition is sufficient in law to constitute him separate so as to put an end to his joint-tenancy and the operation of survivorship: *Radha v. Kripa*, 5 C. S., 474. But there seems to be some misconception about this point, as will appear from an examination of the decisions, which do not seem to be uniform.

It should be remarked that the essential idea involved in the conception of partition, is the division of right to, or the severance of interest in, the joint property: there may be separation in residence and food without there being separation in estate (*Badamoo v. Wazeer*, 5 W. R., 78; *Rewun v. Mt. Radha*, 4 M. I. A., 168=7 W. R., P. C., 35; *Chhabila v. Jadavbai*, 3 B. H. C. R., 87); and, conversely, there may be a division of right without there being any separation in food and dwelling; for the sake of convenience, the members may live in commensality, each contributing his share of the expenses.

There may likewise be a definement of shares to which the members would have been entitled had there been a partition, in the Revenue Records, under the Land Registration Act, without any one of them having the remotest idea of separation: *Ambika v. Sukhmani*, 1 A. S., 437; *Hoolash v. Kassee*, 7 C. S., 369. The intention to separate is the important and principal thing to be regarded; even the enjoyment by different members of different portions of property (*Ram v. Sheo*, 10 M. I. A., 490), or the division of income for the convenience of the different members, would not amount to partition in the absence of intention: (*Sonatun v. Joggut*, 8 M. I. A., 86). While partition may be presumed from what shows an intention for it, such as opening separate accounts in the Collectorate, (*Tej v. Champa*, 12 C. S., 96; *Ram v. Debi*, 10 A. S., 490) or separate enjoyment of different portions of property (15 B. S., 201) or participation of income in distinct and defined shares (5 A. S., 532; 23 W. R., 395), taken in conjunction with other circumstances.

In *Appovier's* case, 11 M. I. A., 75=8 W. R., P. C., 1, the Privy Council held that actual partition by metes and bounds is not necessary for the completion of division of right; an agreement by the members to hold their property in defined shares, without actually

severing and dividing it, takes away from it the character of being joint and undivided; the joint-tenancy is severed and converted into a tenancy-in-common; it operates in law a conversion of the character of the property, and an alteration of the title of the family, converting from a joint to separate ownership and is sufficient in law to make a divided family and to make a divided possession, without actual partition of the subject-matter: 8 W. R., 116=*Doorga v. Mt. Kundun*, 21 W. R., 214 P. C.; *Tej v. Champa*, 12 C. S., 96.

In these cases, there were agreements to separate without actual division, and it was held that the question in every particular case must be one of intention to effect a division. In one case, it was held that when a deceased co-owner had not merely declared his intention for partition but done everything that lay in him to carry it out, and when failure to do so was the result of the co-heir's determined opposition, it would be allowing the co-sharer to benefit by his own wrong, if he were to succeed by survivorship to the exclusion of the deceased's widow: *Joy v. Goluck*, 25 W. R., 355.

But there are some Bombay decisions in which it has been held that, notwithstanding a suit and a judgment or a decree for partition, the plaintiff who died before decree or execution of it respectively, is not to be deemed to have become separate, and that therefore survivorship applied to his share (4 B. S., 157; 6 B. S., 113). But these are opposed to Privy Council decisions in which it has been held that the judgment or the decree in a suit for separate possession effects severance of interests, if the same is not already effected: *Joy v. Goluck*, 25 W. R., 355=4 C. S., 434, *Chidambaram v. Gouri*, 2 M. S., 83=6 I. A., 177.

In one case it has been laid down that there must be definition of shares, and distinct and independent enjoyment, in order that the mother may claim to have a share, right to which was held to be created by partition,—*Jadoonath v. Bishonath*, 9 W. R., 61. Both the principles herein laid down appear to be erroneous, and this case will be considered later on.

Thus all the cases do not appear to be reconcilable. In each of these cases, the Court had to consider whether, having regard to the facts and circumstances of the particular case, the members were joint or separate in estate. The courts appear to have dealt with the question as one of fact, and have only incidentally referred to the legal principle on the subject, without fully discussing and deciding what is absolutely necessary to constitute severance of interest.

But one important point is settled by the decisions of the Privy Council, namely, that division by metes and bounds is not neces-

sary, but an agreement by the members that henceforth the joint property shall be the subject of separate ownership, is sufficient to cause division of right. It is also settled beyond all dispute that such agreement may be verbal,—*Rewun v. Radha*, 4 M. I. A., 137=7 W. R., P. C., 37.

Let us now consider what are the necessary logical consequences of these decisions, taken in conjunction with the doctrine of the Hindu Law that partition may take place by the desire of a single member. According to the view taken by the Privy Council, the members become separate from the time of the agreement; that is to say, no physical act beyond the verbal agreement, or interchange of words conveying mutual consent, was considered necessary to effect severance of interest, in the particular case. From the moment they agree to separate, the status of the family becomes changed, though nothing else is done, and they may live together as before, as they must, for some time. But partition must take place by the desire of a single member, and the others are bound to consent and agree to it. Therefore, the declaration by a member of his desire for partition to the other members, must be sufficient, to cause the severance of his interests. That is all that he can do: if the others do not agree and obstruct his desire, and compel him to continue to live with them, for some time as before, they cannot be permitted by equity to prejudice his right, and to gain an advantage by their such wrongful omission. He should thenceforward be deemed to live with them in the same manner as a member of a joint family governed by the *Dáyabhága*, that is to say, as a tenant-in-common, and no longer as a joint-tenant.

Partition is, no doubt, defined as the adjustment into specific portions of the joint property, of divers rights accruing to the whole of the same: it means, the ascertainment of the share receivable by a coparcener, which may be done in a moment; and it implies neither more nor less than the cessation of the other members' right to his fractional share, *i. e.*, the conversion of his joint-tenancy into a tenancy-in-common.

And it is a settled doctrine of Hindu Law that it may be effected by the desire of a single member. Hence, according to both law and equity, a member of a joint family is to be deemed separate, as soon as he declares his desire to become separate, or does virtually declare himself separate, with the object of causing his share to devolve on his widow, daughter and daughter's son, to the exclusion of the male relations entitled to take by survivorship.

This view is consistent with the decisions in which it has been held that when the undivided coparcenary interest of a son or the father is sold in execution, it is equivalent to partition and

the father's wife is entitled to demand a share: *Bilaso v. Dina*, 3 A. S., 88; *Pursid v. Honooman*, 5 C. S., 845.

Partition and liability of manager to account.—It has already been said that the manager is liable to render an account, and it has been so held by a Full Bench of the Calcutta High Court (18 W. R., F. B., 75). There was an earlier case (9 W. R., 483) on the subject, which was virtually though not expressly, overruled by that Full Bench, and which appears to be founded on a misapprehension of the constitution of a joint-family-government, when the other members are adults. It is observed in that earlier case with respect to a family composed of adult members,—"They manage the property together; and the *Karta* is but the mouthpiece of the body, chosen and capable of being changed by themselves. The family may in this respect be likened to a Committee with the *Karta* as Chairman."

A joint family would have been what is thus described, had it been composed of Englishmen who are distinguished by greater individuality and independence of character, and by far less reverence for age and authority, than the Hindus, amongst whom blind submission to the authority of the head of the family, be he the father or an elder brother, is the rule, when the family is joint. An European judge must always guard against the natural error of presuming that the people of this country feel and act in the same way, as Englishmen would do, if placed under the same circumstances.

In a Hindu family as in Hindu society, no two persons can be equal in rank and position, one must be superior and the other inferior: an elder brother managing the family affairs, is to be looked upon as father (Manu 9, 105), and conversely an younger brother is to be looked upon as son, an elder sister is to be looked upon as mother and an younger sister as daughter, an elder brother's wife is similar to the mother (D. B., 4, 3, 31) and an younger brother's wife is similar to a daughter-in-law. The idea of equality, fraternity, and universal brotherhood of mankind, is unknown to the Hindu mind with respect to family government and social order, though of course the people of this country has now been learning this doctrine under the British rule.

The conception of the family government, such as is depicted in the above passage, is seldom, if ever, found in practice. Autocracy is the rule, democracy is nowhere met with; never is a *Karta* elected or changed; the senior member holds the office by usage. The *Karta* is all in all, exercising complete authority as if he were the sole proprietor of the whole family property, so long as absolute trust and complete confidence reposed in him

by the other members, remain unshaken : and the junior members seem to be entirely dependent on him, and never dare to look into accounts for the purpose of examining their *bonâ fides* during jointness ; for, as soon as suspicion arises with respect to the *bonâ fides* of the *Karta*, it must necessarily be followed by the disruption of the family. To be suspicious about the manager's good faith, and to continue joint, would be two inconsistent things. Hence the adult members other than the *Karta* cannot be supposed to take any part in the management, except as a servant by order of the *Karta*. A wide door to fraud and misappropriation would be opened if the manager of the family be held not liable to account, on the ground of the other members being adults and their consequent supposed participation, or liberty to participate, in the management of the family ; for oftener than not, managers of joint families are found to defraud the other members by misappropriating joint property and its proceeds, as undoubtedly they have the opportunity to do so with impunity, as also they have the necessity for so doing by reason of having the largest family of their own to provide for, in comparison with that of the younger members.

Hence the view taken by the Calcutta Full Bench ought to be followed, as being one absolutely necessary for the protection of the interests of the younger members of joint families, unless there be proved exceptional circumstances exonerating the manager from the liability. 17 B. S. 271 ; 7 M. S., 564 (con.).

Share of father's wife.—Each of the father's wives is entitled to a share equal to that of a son on partition, whether it takes place during the father's life (*Sumrun v. Chunder*, 8 C. S., 17) or after his death: *Damoodur v. Senabutty*, 8 C. S., 537 ; *Damoodardas v. Uttamram*, 17 B. S., 271. She gets the share in virtue of the co-ownership she acquires from the moment of her marriage in her husband's property by reason of her being the lawfully wedded wife or *Patnî* of her husband. It is erroneous to suppose that partition creates her right to get a share (9 W. R., 61) ; for, according to the *Mitakshará* (1, 1, 17 & 23) partition does not create any right, but it proceeds upon the footing of the pre-existing rights.

She is entitled to get a share, not only of the ancestral property but also of the accretions thereto. *Isri v. Nasib*, 10 C. S., 1017.

If *strîdhan* has been given to her by the husband or the father-in-law, whether by gift *inter vivos* or by devise, she is entitled to so much only as together with the *strîdhan* so received, is equal to a son's share: *Jodoo v. Brojo*, 12 B. L. R., 385 ; *Kishori v. Moni*, 12 C. S., 165.

It is erroneous to suppose that she gets the share in lieu of maintenance: this may virtually be true when the property is small, and the sons may relieve themselves of the liability to supply her with maintenance, by coming to a partition and allotting to her a share. But this cannot be true when the property is very large, for in such a case she gets property far in excess of what is necessary for her maintenance. The real reason why a share is given to her will be explained in the Chapter on Female Heirs of both the Schools.

The share which she gets becomes her *strīdhan*; for, the Mitakshará (1, 6, 2) distinctly says, upon the authority of a text of Yājñavalkya declaring succession to the mother's *strīdhan* estate, that the daughters inherit this share, and in their default the sons, and thereby clearly implies that it becomes her *strīdhan*. The same result follows by necessary implication, from the rule that she is to get only so much as together with the *strīdhan* received from the husband and the father-in-law, would equal the share of a son; she must have the same sort of right in what she receives in addition to the *strīdhan* as in the latter, *i.e.* absolute right. The *obiter dictum* expressed to the contrary, (9 W. R., 61; 23 C. S., 262) is, therefore, not acceptable as being inconsistent with the Mitakshará.

She cannot enforce partition, but she is entitled to get a share when partition does take place at the instance of male members, or when the interest of a single member is severed by execution-sale: 3 A. S., 88; 5 C. S., 845.

Grandmother's share.—The paternal grandmother also is entitled to a share on partition: *Badri v. Bhugwant*, 8 C. S., 649.

But according to the Allahabad High Court she is not entitled to any share, *Radha v. Buchhaman* 3 A. S., 118.

Unmarried sister's share.—At a partition made by sons after the death of the father, they must allot a quarter share to a maiden sister, (*Laljeet v. Raj*, 20 W. R., 336.) The quarter share is ascertained in this way; suppose the partition takes place between a man's three sons, two widows, and two maiden daughters, then the property is to be divided into seven shares, and a quarter of one such share is to be given to each of the maiden daughters, and then the residue is to be divided equally between the sons and the widows: *Damoder v. Senabutty*, 8 C. S., 539.

Illegitimate brother's share amongst Sudras.—The half share to which an illegitimate son is entitled when partition takes place at the instance, and amongst, the legitimate sons of a Sudra, is to be ascertained in the same manner as the quarter share, of

an unmarried sister, the principle being the same ; but see *supra* p. 148.

Common charges on joint property.—Provision must be made before distribution for common charges such as the maintenance of a widow not entitled to a share, and of one who would have been a sharer but is excluded from inheritance by reason of some bodily deformity and the like, as well as of other dependent members of the family. If some co-sharers have been initiated or married at the expense of the family, and the others are uninitiated or unmarried at the time of partition, then the expenses for the initiation or marriage of the latter should be set apart.

Distribution *per stirpes* not *per capita*.—When a family consists of different branches, each of which is composed of unequal number of male members, then the division is to be made *per stirpes* and not *per capita* ; if the common ancestor and his wife or wives are alive, then each of them is to get a share ; and there should also be as many shares as there are branches descended from him, one share being allotted to the members of each branch collectively : should there be an unmarried daughter of the common ancestor she must get a quarter share. In this manner the partition is to be carried out. Should there be any dissention amongst the members of any branch, and any one of them desire to separate, then the share allotted to that branch is to be distributed amongst the members of that branch in exactly the same mode in which the primary partition is to be made.

Partition, not necessarily separation of all members.—Thus partition may stop at the primary stage, that is to say, the members of each branch may, and oftener than not do, remain joint while the branches become separate from each other : *Bata v. Chinta*, 12 C. S., 262. Similarly one member or one branch only may separate from the other members or branches, while the latter continue to live jointly as before. Hence partition or separation of one or some members is not incompatible with the jointness of the rest.

The whole thing depends upon intention. But yet a nice question arises which is not merely metaphysical but also practical by reason of being attended with different legal incidents of importance, namely whether those who do not separate but continue to live together as before, are to be deemed *joint* or *re-united* ? On the one hand it may be said that there is a disruption of the unity even when only one member separates, inasmuch as there arises a conversion of title, from the joint-tenancy into a tenancy-in-common, as between those to whom a share is to be allotted for the purpose of ascertaining the share of the co-parcener desir-

ous to separate, while those to whom collectively one share is given may be deemed joint: *Radha v. Kripa*, 5 C. S., 474. On the other hand it may be said that the mere theoretical allotment of separate shares to co-sharers who are to continue joint and whose shares are to remain undivided, which is made only for the purpose of calculating and ascertaining the share to be separately assigned to the member separating, cannot have the legal effect of causing a division of right, or severance of title, of the former; hence a separation of one member does not necessarily create a separation between the other members, nor cause the general disruption of the family: *Upendra v. Gopee*, 9 C. S., 817. According to the first view, the undivided members are to be deemed *re-united* (11 M. S., 406); according to the second, they are to be considered joint: the distinction is an important one, for in re-union there is not survivorship as in jointness.

Acquired property and double share.—If any property is acquired with small aid from joint funds, but through the special personal exertion of a member, then he is entitled to two shares: *Sres v. Gooroo*, 6 W. R., 219; *Sheo v. Judoo*, 9 W. R., 61.

The same mode of partition should be applied to property which was self-acquired of a member, but has been thrown by him into the common stock by reason of allowing the other members to enjoy it; that is to say, two shares should be allotted to the acquirer, who cannot be placed in a worse position than one acquiring any property with slight aid from the joint funds, which must necessarily be enjoyed by all the members during jointness. Hence if joint enjoyment by all the members cannot deprive the acquirer in the latter case, of his right to a double share, then there is no reason why an acquirer without any aid from the joint estate, should not get an additional share of the property acquired by him through his sole personal labour or capital. But see *Ram v. Sheo*, 10 M. I. A., 490.

Renunciation by a member of his share.—If a member is possessed of sufficient separate property and therefore does not wish to take any share of the joint property, he may renounce his share. But the *Mitāksharā* directs that some trifle should be given him at the partition, so that no claim may be advanced by his heir in future: see Text No. 7, p. 110; 11 M. S., 407. This renunciation enures for the benefit of all the other members. But it is argued that according to the *Smritis* the renunciation operates as alienation of one coparcener's interest in favour of the others, and that if he can alienate in favour of the other coparceners as a body there is no reason why he should not be competent to do so in favour of one of them. And accordingly it has been held that

he can do so : *Peddayya v. Ramalingam*. 11 M. S., 406. But it has been held that a member of a joint family cannot make a gift of his undivided share, (*supra* p. 136). Hence if the exceptional rule of renunciation, be carried out to its apparently logical consequences, in the manner stated above, it may as well be argued that there is no reason why he should not do so in favour of any other person ; but then it would be in conflict with the rule against gift.

Partial partition.—From what has already been said it is clear, that there can be a partial partition in the sense of some members remaining joint notwithstanding the separation of the rest, also in the sense of some property being divided by metes and bounds and the rest not being so divided. But it is unlikely that there should be a partial partition in the sense of there being a severance of interest as regards part only of the property, and not as regards the whole.

It has been held that a suit will not lie for partition of a portion only of joint family property : *Jogendra v. Jugobundhu*, 14, C.S., 122 ; *Venkayya v. Lakshmayya*, 16 M. S., 98.

Re-opening partition.—If a male child was in the womb of its mother at the time of partition, who would have been entitled to a share had he been then in separate existence, and the child becomes born alive subsequently to partition, then a share is to be allowed to him by re-opening the partition already made. But a son begotten after partition, cannot have any claim against his separated brothers, but his rights are limited to the father's share.

10. *Impartible things.*

There are certain things that are not liable to partition. They are dealt with in the *Mitāksharā*, Ch. I, Sec. iv, and in the *Dáyabhāga*, Ch. vi. They are :—

(1.) Those that are not the subjects of joint right, *i.e.*, the separate property of a member ;

(2.) Certain moveables, though joint, used personally by the members severally, such as wearing apparel, or ornaments given to a female, or the father's gifts to a son ;

(3.) Those that cannot conveniently be divided, as for instance, a reservoir of water, a common pathway, the place for worship and pasturage ;

(4.) Those that are impartible by custom, such as a *raj* or a principality, which may be the joint and undivided property of a family, but is exclusively held by one member only according to

customary rules ; the other members being entitled to get maintenance only, and under certain circumstances, to take possession of the estate by survivorship. This subject will be dealt with in a separate chapter.

11. *Presumptions.*

The joint family system is the normal condition of Hindu Society. Hence having regard to this peculiar feature of social organization, certain presumptions arise, which form a part of the Law of Evidence, and are only indicated here. They are:—

1. That the relations that may naturally be members of a joint family are joint: any one alleging separation must prove that fact.

2. That the property in possession of any such relation is joint property belonging to all the members: he must prove that it is his separate property, if he says so.

3. That any property purchased in the name of such a relation is a joint acquisition, provided there be a nucleus of joint funds wherewith the purchase might be made.

There are conflicting decisions (10 C. S., 686 ; 8 M. S., 214), as to whether a property purchased in the name of a female member should be presumed to be joint family property. Considering that every Hindu female has separate property and that she is not a co-owner of the joint family property, the foundation of this presumption is wanting in her case. In the case of a male, the presumption says that he is not the sole owner ; whereas in the case of a helpless female, it says that she has no right to the property, she is merely a *benamdar* for the male members. When, however, a widow as heiress of her husband is a co-sharer of her husband's agnate relations, as she often is in a Bengal joint family, then, no doubt, the presumption may be applied to a purchase in her name ; but not otherwise.

See Mayne's Hindu Law and Usage §§ 265-267, for fuller information on the subject of Burden of Proof in this respect.

CHAPTER VI.

MITAKSHARA SUCCESSION.

ORIGINAL TEXTS.

- १ । पत्नी दुहितरश्चैव पितरौ आतरक्षया ।
 तत्-सुता गोत्रजा बन्धुः शिष्यः सन्नक्षत्रारिणः ॥
 एवाम् अभावे पूर्वस्य धनभाग-उत्तरोत्तरः ।
 सखीतस्य द्यापुत्रस्य सर्ववर्णव्ययं विधिः ॥ याज्ञवल्क्यः, २, १२६-१२७ ।

1. The lawfully wedded wife, and the daughters also, both parents, brothers likewise, and their sons, gentiles (or agnates), cognates, a pupil, and a fellow-student; on failure of the first among these, the next in order is heir to the estate of one who departed for heaven leaving no male issue: this rule extends to all classes.—Yājñavalkya ii., 136-137.

- २ । अगम्यस्य पुत्रस्य माता दायम् अवाप्नुयात् ।
 मातर्यपि च दत्तायां पितुर्माता हरेद्-धनं ॥ मनुः, ६, २१७ ॥

2. Of a son dying childless, the mother shall take the estate, and the mother also being dead, the father's mother shall take the heritage."—Manu ix, 217.

- ३ । अनन्तरः सपिण्डाद्-य-स्तस्य तस्य धनं भवेत् ।
 अत-उर्द्धं सकुल्यः स्याद्-आचार्यः शिष्यः एव वा ॥ मनुः, ६, १८७ ।

3. To the nearest *Sapinda*, the inheritance next belongs; after them, the *sakulyas*, the preceptor of the Vedas, and a pupil.—Manu ix, 187. See *supra* p. 26.

- ४ । आत्मपितृसुः पुत्रा आत्ममातुः ससुः सुताः ।
 आत्ममातुलपुत्राश्च विज्ञेया आत्मबान्धवाः ॥
 पितुः पितृसुः पुत्राः पितुर्मातृसुः सुताः ।
 पितुर्मातुलपुत्राश्च विज्ञेया मातृबान्धवाः ॥
 मातुः पितृसुः पुत्रा मातुर्मातृसुः सुताः ।
 मातुर्मातुलपुत्राश्च विज्ञेया मातृबान्धवाः ॥ मिताक्षरादृतवचनं ।

4. The sons of his own father's sister, the sons of his own mother's sister, and the sons of his own maternal uncle, are known

as his own *Bandhus*: the sons of his father's father's sister, the sons of his father's mother's sister, and the sons of his father's maternal uncle, are known as his father's *Bandhus*: the sons of his mother's father's sister, the sons of his mother's mother's sister, and the sons of his mother's maternal uncle are known as his mother's *Bandhus*.—Texts cited in the *Mitāksharā* without name of their author.

Mitāksharā Succession.

The law of succession—laid down in the above two slokas of Yājñavalkya, applies according to the *Mitāksharā* to the estate left by a male who was separated from his co-heirs and not reunited with any of them; see *Mitāksharā*, 2, 1, 30. Although it might be contended with good reasons, that according to the *Mitāksharā* school, the three different modes of devolution therein propounded, of a deceased man's property, according as he was joint, or separated, or re-united, apply to the *whole* of the estate left by him; yet as regards devolution by survivorship on the ground of the deceased having been joint and undivided with his coparceners, it is now settled by judicial decisions that survivorship applies only to such property which the deceased got as *unobstructed* heritage, i. e., to property inherited from the father, the paternal grandfather and the like, and to accretions, if any, to such property; see *supra* p. 112: but it does not apply to his separate property, nor even to other descriptions of joint property, such as jointly inherited as *obstructed* heritage from female ancestors, or from maternal grandfather, or from collateral relations, or jointly acquired by common labour or with separate funds of each; such joint property, the co-sharers are deemed to hold, as tenants-in-common and not as joint-tenants. But it should be observed that the other two courses of succession apply to the *whole* estate left by the deceased.

Survivorship and succession.—It should be observed that in a case of succession, a person acquires ownership in another man's property to which he had no right before the latter's death; whereas, survivorship applies to property to the whole of which the survivor had a right from before, and the death of a joint tenant simply removes a co-sharer having a similar right to the whole, and thereby practically augments the pre-existing right of the survivor in some cases, but does not create any new right in him.

The order of succession—is founded on the above two slokas of Yājñavalkya, (Text No. 1), and is moulded by the joint family system the normal condition of the Hindu society. All male relations are heirs in their order; and the primary classification for that

purpose is into *Gotrajas* or gentiles or agnates, or those connected through males only, or members of the same family, and into *Bandhus* or cognates, or those connected through a female, or those belonging to a different family. The former, however distant, are preferred to the latter however near they may be. There is a single exception introduced by the fiction of interpretation, namely, the daughter's son, who is said to be implied by the particle (▼) "also" used after the term "daughter" in the above text (No. 1.) of Yājñavalkya, which is taken to include something not expressed.

The *gotrajas* are divided into two groups, namely, *sapindas* and *samānodakas*, of whom the former succeed in preference to the latter.

The order of succession amongst the *sapindas* is worked out on the analogy of the order so far as it is given in the above text, namely among the parents, the brothers and their sons.

Proximity of relationship is, upon the authority of the above text of Manu (Text No. 3), propounded as the principle on which the order is to be worked out; but it has not been completely worked out, so our Courts will have to do it, following the analogy of the order such as is given in the *Mitāksharā*.

Females, as a general rule, are excluded from inheritance save and except such as have been expressly named as heirs.

But this rule of exclusion has been departed from by the Bombay High Court by recognizing agnate female *sapindas* as heirs, and by the Madras High Court by recognizing the right of female relations to succeed as *bandhus*.

From the *Mitāksharā* is deduced the following—

Order of Succession,—

1-3. **Separated son, grandson and great-grandson.**—If they were joint and undivided with the deceased, they would take even his self-acquired property by survivorship and not by succession.

The right of representation obtains amongst the male issue; hence, a grandson by a pre-deceased son, and a great-grandson whose father and grandfather are both pre-deceased, succeed with a son. It should be remarked that the right of representation does not obtain amongst any other heirs, so that the nearer will take in preference to one more remote; for instance, a brother will exclude the sons of a pre-deceased brother.

The male issue again take *per stirpes*, and not *per capita*: suppose a man dies leaving two grandsons by one pre-deceased son, five grandsons by another pre-deceased son, and one great-

grandson being the son of a predeceased grandson by a third pre-deceased son, then his estate is to be divided into three shares, one of which is to be allotted to the two grandsons by one son, another to the five grandsons by another son, and the remaining one to the single great-grandson descended from the third son.

It should be borne in mind that the division *per stirpes* applies only to the male issue in the male line; all other heirs take *per capita*; for instance, if the succession goes to the daughter's sons or the brother's sons, then if one daughter or brother leaves one son, another three sons, and a third five sons, the estate is to be divided into nine shares, one of which is to be allotted to each of the daughter's or brother's sons.

4. **The lawfully wedded and loyal wife.**—In default of the male issue the *Patni* or the lawfully wedded wife succeeds, provided she was loyal to the husband.

A lawfully wedded wife is one married in any one of the approved forms of marriage: see *supra* p. 47. A wife espoused in a disapproved form is not recognised as heir. The Sanskrit term साध्वी पत्नी is generally rendered into "Chaste wife;" and it is thought that the absence of physical unchastity entitles the wife to succeed. But a woman's character may be above all suspicion, and she may be purity personified, but if she does not love her husband, refuses to live with him, and habitually acts contrary to his wishes, then she cannot inherit from him, for she is not *sādhvī*. The term साध्वी *sādhvī* rendered by Colebrooke into "Chaste" is thus defined by Manu,—

पतिं या नाभिचरति मनोवाग्-देह-संयता ।

सा भर्तृश्लोकम् आप्नोति सद्भिः साध्वीति चोच्यते ॥ मनुः, ५, १६५ ।

which is rendered by Sir William Jones thus,—

"While she, who slights not her lord, but keeps her mind, speech, and body, devoted to him, attains his heavenly mansion, and by good men is called *sādhvī*, or virtuous." Manu, v. 165.

The condition of loyalty or chastity applies to the wife only, and not to the other female heirs.

A wife who is not entitled to inherit, is entitled to maintenance provided she was and continues chaste.

The wife inheriting the husband's estate, does not become absolutely entitled to it, but takes only what is called the *widow's estate* in the same. On her death it goes to her husband's next heir, not to her heirs. This is according to judicial decisions, but not according to the *Mitāksharā* which maintains that property inherited by a woman becomes her *strīdhan*. This is another instance in which the law has been strained against females.

Two or more widows take in equal shares; on the death of one, the surviving widow takes her share.

The widow of a Hindu inherits his estate in the character of being his surviving half, or continuing the widowed wife of her deceased husband; in other words, the Hindu widow's estate lasts *durante viduitate*: her re-marriage, whether legalised by the Hindu widow's re-marriage Act xv of 1856, or by custom, will divest her of the deceased husband's estate, whether she marries according to Hindu rites or not: *Matangini v. Ram* 19 C. S., 289; *Rasul v. Ram*, 22 C. S., 589. But mere unchastity will not divest *Kori v. Moniram* 19 W. R., 367=5 C. S., 776.

5. Daughters.—In default of the widow, the daughters are heirs; of them, one who is unprovided takes in preference to one who is provided.

A daughter takes a widow's estate: on her death it goes to her father's heir; a surviving daughter will take what is left by a deceased daughter 22 W. R., 496=4 C. S., 744.

Unchastity of a daughter is no ground of exclusion from inheritance: 4 B. S., 104.

6. Daughter's sons.—In default of daughters, their sons take the inheritance of their maternal grandfather, they take *per capita* in equal shares.

7. Mother.—After the daughter's son, comes the mother who takes in preference to the father. The Viramitrodaya says that a chaste and virtuous mother is preferred to the father; otherwise, the father takes before the mother. From this it appears that unchastity does not exclude the mother from inheritance: 5 M. S., 149.

The mother takes the widow's estate.

8. Father.—After the mother comes the father; but they take in the reverse order according to the Bengal School.

9. Brothers.—Those of the whole blood take to the exclusion of the half brothers. In default of the former, the latter take.

The preference based upon connection by whole blood, applies to all collateral relations of equal degree; propinquity being the principle of the order of succession, a relation of the full blood by reason of his proximity excludes a relation of the same degree, who is of the half blood.

10. Brother's sons.—In default of both full and half brothers, the succession devolves on the brother's sons; of them, a full brother's son will take in preference to a half brother's son.

11. Paternal grandmother.

12. Paternal grandfather.

13. Paternal uncle.
14. Paternal uncle's son.
15. Paternal great-grandmother.
16. Paternal great-grandfather.
17. Paternal grand uncle.
18. His son.

19-30.—Similarly, and in the same order, the paternal grandparents of the 4th, 5th and 6th degrees in ascent, and their two male descendants.

31-57. Then come the remaining Sapindas; (Mit. 2, 5, 5; *Bhya Ram v. Bhya Ugur*, 13 M. I. A., 373), the order in which they take is not stated, but is to be gathered by analogy from the foregoing order: it appears to be as follows:—

31-33. The deceased's male descendants, if any, of the 4th, 5th and 6th degrees in descent, beginning with the great-great-grandson. These must be separated from the deceased; for if they were joint and undivided with him, then they would take by survivorship in preference to all other heirs.

34-37. The father's 3rd, 4th, 5th and 6th descendants beginning with the fraternal nephew's son.

38-41. The paternal grandfather's 3rd, 4th, 5th and 6th descendants beginning with the paternal uncle's son's son.

42-57. Similarly and in the same order should come the 3rd, 4th, 5th and 6th descendants in the male line of the paternal great-grandfather and of his father, grandfather and great-grandfather: the descendants of the nearest ancestor must come before those of a remoter ancestor; and of these descendants the nearer in degree will take in preference to one more distant.

58-204. The *Samánodakas* come after the *sapindas*: they are thirteen descendants of the deceased himself, his thirteen ascendants, and thirteen descendants of each of these thirteen ascendants—all in the male line; from these the *sapindas* are to be deducted, then the remaining 147 relations come within the term *Samánodakas*. They are the distant agnate relations. According to some, the term includes remoter distant relations of the same *gotra*, if the relationship can be traced and is remembered.

This enumeration is, to some extent, theoretical; for, no man can live to see and leave behind descendants to the thirteenth degree, of his nearer ancestors, far less of himself.

The order of succession amongst these appears to be governed by two principles, namely,

(1) The descendants of a nearer ancestor succeed in preference to those of a remoter ancestor.

(2) Amongst the descendants of the same ancestor the nearer excludes the more remote.

Bandhus.

Bandhus or cognates come after the gentiles. While explaining the order of succession the Mitákshará says,—“After the paternal grandmother, the *sapindas* of the same *gotra* such as the paternal grandfather become heirs,” and then it is observed,—

भिन्नगोत्राणां सपिन्दाणां बन्धुशब्देन ग्रहणात् ।

which means,—“For, the *sapindas* belonging to a different *gotra* are included by the term *Bandhu* (in the above text of Yájñavalkya.)”

The heirs down to the great-grandfather's son are then set forth; and it is then laid down that,—“In this manner is to be understood the succession of the *sapindas* of the same *gotra*, to the seventh degree (according to the Hindu mode of computation, which is the same as that of the cannonists.)”

In Colebrooke's translation of this part of the Mitákshará, the term *sapinda* is erroneously rendered into “one connected by funeral oblations.” The learned translator appears to have thought that this term bears the same meaning in the Mitákshará, as in the *Dáyabhága*.

This error in the rendering given by Colebrooke, was rectified by Messrs. West and Bühler, who gave in their very learned and valuable Digest of Hindu Law (3rd Edition, pages 120–122), the translation of passages from the *Achára-kánda* of the Mitákshará, in which *sapinda* relationship is explained for the purposes of marriage.

It is laid down in the *Achára-kánda* of the Mitákshará (which explains the text of Yájñavalkya on marriage I, 52), that wherever in that work the term *sapinda* is used it must be taken in the sense of a “relation or one connected through the body” and not in the sense of “one connected through funeral oblations.”

And while explaining the text of Yájñavalkya ordaining that the intended bride should be beyond the fifth and the seventh degrees respectively on the mother's and the father's side, the Mitákshará says that *sapinda* relationship is by this text limited in the said manner, and explains and illustrates the mode of computing the five and seven degrees. All this relates to marriage only: for, it is not said that this difference in the number

of degrees on the two sides, is applicable to other purposes as well.

Messrs. West and Bühler have translated a portion only of the passage of the Mitákshará, in which this subject is dealt with; the concluding sentence of their translation is misleading, which runs as follows,—“and thus must the counting (of the *sapinda* relationship) be made in every case.”

For, this has given rise to the error of supposing that this curtailment of *sapinda* relationship applies to inheritance also. Hence the translation of the entire passage of the Mitákshará has been given in pp. 54-55 *supra*, from which it is clear that the exposition of *sapinda* relationship therein given is intended only for the purpose of marriage. See *supra*, pp. 34-40, where the question as to who are included by the term *Bandhu* has been discussed at length.

It would appear that according to Hindu Law all relations are heirs; they are divided by Yājñavalkya and the Mitákshará into two classes, namely, the *gotrajas* and the *bandhus*, or those belonging to the same family, and those belonging to a different family; the latter as a body are postponed to the former.

The fact that the Mitákshará cites the text of Vrihan-Manu (Text No. 2, p. 25) for explaining the *sapinda* and the *samānōdaka* relationship for the purpose of inheritance, shows that what is said in the *Āchāra-kānda* for the purpose of marriage is inapplicable to inheritance.

Hence, the *Bhinna-gotra Sapindas*, who are according to the Mitákshará included by the term *Bandhu*, may be taken to mean any relation, however distant belonging to a different family, whose relationship can be traced; for the term *sapinda* wherever used in the Mitákshará, must be taken in the sense of one connected through the body.

But if its meaning is to be curtailed by taking the word *sapinda* in a limited sense, then it should be taken to extend to seven degrees on both the maternal and the paternal sides; for, in the text of Vrihan-Manu as well as in the text of Manu (p. 25), no distinction is drawn between the two classes of relations.

Case-law on Bandhus.—While dealing with the order of succession among *bandhus*, the Mitákshará (2, 6, 1), on the authority of a text whereof the author's name is not mentioned, divides the *Bandhus* into three classes, namely (1) one's own *bandhus*, (2) the father's *bandhus*, and (3) the mother's *bandhus*, and enumerates nine relations as such, thus:—

One's own <i>bandhus</i> are his own	{	Father's sister's son.
	{	Mother's sister's son.
	{	Mother's brother's son.

Father's <i>bandhus</i> are his father's	{	Father's sister's son.
		Mother's sister's son.
		Mother's brother's son.
Mother's <i>bandhus</i> are his mother's	{	Father's sister's son.
		Mother's sister's son.
		Mother's brother's son.

In *Giridhari Lal Roy v. Bengal Government*, 12 M. I. A., 448, the Lords of the Judicial Committee held that the above enumeration is not exhaustive, and therefore the maternal uncle or the father's maternal uncle is a *bandhu* and, as such, entitled to succeed. In coming to this conclusion their Lordships relied upon the *Víramitrodaya*,—where it is laid down that the term *bandhu* comprises also the maternal uncle and the like, and the reason assigned is that it would be improper to hold that their sons are heirs, if they themselves, though nearer, were not so.

Two other relations not falling within the enumeration have been held by two Full Benches of the Bengal High Court, to be *bandhus* and heirs, namely, the sister's son in the case of *Amrita Kumari Debi*, 2 B. L. R., F. B., 28, and the sister's daughter's son in the case of *Umaid Bahadur*, 6 C. S., 119. The decision in the former case, however, was founded on the doctrine of spiritual benefit; but it has been held in the latter case that in the *Mitákshará* School inheritance is not based upon that doctrine. In the latter case an opinion has been expressed that the sister's daughter's son's son is not a *bandhu* nor an heir; it is difficult to understand the principle upon which that opinion is based. See *supra*, pp. 39-40.

In the case of *Ananda Bibi* (9 C. S., 315), it has been held that the father's maternal grandfather's great-grandson is a *bandhu* and heir. So daughter's son's son (11 M. S., 287), mother's maternal uncle's grandson (5 M. S., 69), grandfather's sister's grandson (12 M. S., 155), have been held *bandhus* and heirs.

Order of succession among Bandhus.—The next point for consideration is the order of succession amongst the *bandhus*. In the *Mitákshará* and the *Víramitrodaya* it is said, that of the three classes of *bandhus*, the first class succeed in preference to the other two, and the second before the third. You will observe that the first class comprises relations connected through both the parents; the second, those connected through the father alone; and the third, through the mother only: and that the relations of the first class are equal in degree but nearer than those falling under the second and the third classes. You will remark that the relations under the second and the third classes are all equal in degree, but differ in sides.

The following three rules therefore may be deduced from the above considerations, governing cases of competition between *bandhus*.

(1) The nearer in degree on whichever side is to be preferred to one more remote.

(2) Of those equal in degree, one related on the father's side is to be preferred to one related on the mother's side.

(3) When the side is the same, the circumstance of one being related through a male and another through a female makes no difference.

No light, however, is thrown by the above enumeration on a case of competition between a descendant, and a collateral or an ascendant equal in degree, computed in the mode adopted by civilians; for instance, a son's daughter's son and a sister's son.

Other heirs.—When a man has no relation, then his Preceptor, Pupil, and Fellow-student are in their order, entitled to take his estate.

Fellow caste-people.—In default of all these, the estate of a Bráhmāna goes to learned Bráhmanas, not to the king. But it has been held by the Privy Council in the case of the *Collector of Muslipatam*, 8 M. I. A., 500=2 W. R., P. C., 59, that the personal law of the Hindus relating to inheritance, by which they are permitted to be governed, cannot apply when there is a total failure of heirs; hence this provision of Hindu law cannot have any force and prevent the crown as the *ultima hæres* to take by escheat the property left by a Bráhmāna leaving no heir properly so called, namely, a relation.

King.—But the estate of a man of any other caste escheats to the king.

Female heirs in Bombay and Madras.—The above order of succession is according to the Benares and the Mithila Schools:—

In Bombay all the female *sapindas* of the same *gotra* are recognised as heirs, and they are shuffled in among the male *sapindas*, namely, the full sister who is placed after the paternal grandmother but before the paternal grandfather (*Iallubhai v. Mankuvarbai*, 2 B. S., 445, affirmed 5 B. S., 110=7 I. A., 212), the half sister (4 B. S., 188), the stepmother (11 B. S., 47), the widows of *gotraja sapindas* who occupy the place of their husbands, and the daughters of descendants and of collaterals: 4 B. S., 209 and 219; 9 B. S., 31.

In Madras certain female relations have been recognised as *bandhus* and heirs.

The rule that female relations cannot inherit save such as

have been expressly named as heirs, and which is followed in northern India, has been departed from in Bombay, on the ground that the female *sapindas* are expressly recognised as heirs by the following text of Manu as translated by Sir William Jones, namely—

“To the nearest Sapinda, *male or female*, the inheritance next belongs,”

The italicized words which are not in the original, but were interpolated by the learned translator from Kulluka's commentary on Manu, were supposed to be important words of the text itself. And the rule has been departed from also in Madras on the ground that as the Preceptor and the like succeed, “If there be no relations of the deceased (=वन्धनाम् अभावे, Mit. 2, 7, 1),” therefore by implication female relations must succeed before the Preceptor and the like. Accordingly, son's daughter (14 M. S., 149), daughter's daughter (17 M. S., 182), sister, and father's sister (13 M. S., 10), have been held heirs as *bandhus*.

CHAPTER VII.

RE-UNION.

ORIGINAL TEXTS.

१। संदृष्टिस्तु संदृष्टौ सोदरस्य तु सोदरः ।

दद्याच्चापहरेदंशं जातस्य च मृतस्य च ।

अन्योदर्यस्तु संदृष्टौ नान्योदर्यो धनं हरेत् ।

असंदृष्ट्यपि चादद्यात् संदृष्टो, नान्यमादजः ॥ याज्ञवल्क्यः २, १३९-१४०।

1. But of a re-united (co-heir), a re-united (co-heir shall keep the share when he is deceased, or deliver it if he is born in the shape of a son), but of a uterine brother, a uterine brother shall keep the share, or deliver it (to his son) if (he is) born (in the shape of a son); but a re-united half brother may take the property, not a half brother (not re-united); also a (brother) united (through uterus, *i.e.*, a full brother) though not re-united may take, not the (united, *i.e.*, re-united) half brother alone.—Yājñavalkya, ii, 139-140.

These two slokas are differently construed by different commentators: see *Vīramitrodaya*, Chapter iv.

२। विभक्तो यः पुनः पित्रा भ्रात्रा चैकत्र संस्थितः ।

पितृश्रेणाथवा प्रीत्या स तत्संदृष्ट उच्यते ॥ वृहस्पतिः ।

2. He who having been separated dwell together again through affection, with the father, a brother, or a paternal uncle is called re-united with him.—Vrihaspati.

३। स्वर्गतस्य ह्यपुत्रस्य भ्रातृगामि द्रव्यं तदभावे पितरौ हरेयातां ज्येष्ठा

वा पत्नी । शङ्खः ।

3. The wealth of a person who departs for heaven leaving no male issue, goes to the brothers; in their default, let the parents take, or the senior wife.—Sankha.

४। या तस्य भागिनी सा तु ततोऽंशं लब्धुम् अर्हति ।

अनपत्यस्य धर्मोऽयम् अभात्यापितृकस्य च ॥ वृहस्पतिः ।

4. But if there be a sister of his (*i.e.*, of the re-united person), she is entitled to get a share of it, this is the law regarding the estate of a person destitute of issue, also destitute of the wife and the father.—Vrihaspati.

५। मृतोऽनपत्योऽभार्यश्चेद्-सम्भ्रातृपितृमातृकः ।

सर्वे सपिण्डास्तदायं विभजेरन् यथांशतः ॥ इहस्पतिः ।

5. If the deceased leave no issue, nor wife, nor brother, nor father, nor mother, then all the *sapindas* shall divide his property agreeably to shares (i.e., in the order of proximity).

MITAKSHARA SCHOOL.

If two or more parceners after partition agree to annul the partition and to live together jointly as before, and make a junction of their property with the stipulation based on affection, that what is mine is thine and what is thine is mine, then they are called re-united, and their status, re-union. Mere living together in one residence without junction of estate is not re-union.

According to the Mitákshará School, the circumstance of two or more co-parceners being *re-united*, after separation from others by partition, modifies the order of succession to some extent.

This variation in the order of succession is based upon no principle such as survivorship, or proximity of relationship, on which is founded the devolution of the estate of one who is joint or separate respectively.

The order of succession applicable to the estate of a re-united person is entirely based on the above texts and a few others repeating the same thing, which are construed by the Mitákshará School to lay down the order different from the ordinary one. From the Mitákshará and the Víramitrodāya, is deduced the following

ORDER OF SUCCESSION :—

1-3. **Son, grandson and great-grandson**—as in the ordinary case of succession, whether they are separated or re-united. A son who is re-united cannot claim preference to another who remains separate.

Because the above text of Yājñavalkya, containing the rule giving preference to a re-united co-parcener, forms an exception to the rule contained in the text (No. 1 *supra* page 162), relating to the order of succession; and as the rule applies to the estate of a person destitute of male issue; therefore the rule itself does not apply to the male issue; hence, the exception also cannot apply to the male issue.

4. **Re-united whole brother.**

5. **A re-united half-brother, and a separated full brother** jointly succeed; in default of the one, the other takes the whole.

6. Re-united mother.
7. Re-united father.
8. Any other re-united co-parcener.
9. A half-brother not re-united with the deceased.
10. The mother not re-united with the deceased.
11. The father not re-united with the deceased.
12. The widow.
13. Daughter.
14. Daughter's son.
15. Sister.

Subject to this modification, the succession goes to the *sapindas*, the *samanadakas*, the *bandhus* and the rest, as in the ordinary order of succession, explained in Chapter vi.

A great deal of misconception appears to prevail on the subject of re-union; it is difficult for one who has no access to the original treatises, to clearly understand the law of re-union which seems to be arbitrary in character.

It is thought by some that survivorship applies to the estate of re-united co-parceners: (20 W. R., 197; 17 C. S., 33). But this is a mistake: for, there cannot be any doubt that a re-united half-brother, and a full brother not re-united but remaining separate, succeed jointly to the estate of a re-united co-parcener; nor can there be any doubt that a separated full brother of a person who became re-united with the parents or the paternal uncle, is entitled to succeed to that person's estate in preference to the parents or the paternal uncle who became re-united with him. Hence, it is clear that by re-union there is merely a mixture of the shares of those forming it, but the unity of their titles is not effected thereby, and so they become tenants-in-common and not joint-tenants.

It should moreover be observed that the advantage derived from being re-united is a personal privilege, which cannot be claimed by the sons of the re-united co-parceners although living jointly; for, re-union pre-supposes jointness and partition; hence, a re-united co-parcener is one who had been originally joint, then separated, and afterwards became re-united through affection with another co-sharer, by annulling the previous partition and mixing up their shares, and agreeing to live together as members of a joint family. Hence the very person who was joint at first, then separated, and then agreed to annul the separation and to become joint over again, is to be understood by the term "re-united." This is what is laid down by the above text of Vrihaspati (Text No. 2). Suppose, for instance, three brothers

forming members of a joint family, separate from each other, then two of them become re-united, subsequently each of them has a son born to him, then all the brothers die one after another, each leaving a son behind him, the two sons of the two re-united brothers continue to live joint, then one of them dies leaving the two first cousins with one of whom he lived jointly, while the other was separate: here the two first cousins living together cannot be called "re-united," hence both the surviving cousins are entitled to succeed to his estate according to the ordinary law of succession, the one living jointly with the deceased cannot claim preference, as he was not re-united. But see *contra*, *Abhai v. Mangal*, 19 C. S., 634.

There is also a good reason for considering the privilege to be personal and not heritable, for instance, two of three brothers may like each other and dislike the third, so they come to a partition and then the two become re-united. Now it is quite possible that each of the two brothers who dislike the third, may love his children in the same manner as the children of his re-united brother. Therefore the attachment being personal, the preference also should be, of the same character.

It is worthy of remark that when a member of a joint family, re-unites with another member after partition, it shows that he does not repose much confidence in his wife, nor does he feel love and affection towards his daughter and her son, if he has any; for, the effect of re-union is to postpone the wife, the daughter and the daughter's son to a few of the agnatic relations. The legal incident of re-union again, that a brother succeeds in preference even to the parents show that nearness of relationship is not the criterion of preference; but at the same time it shows that while the preference assigned to a brother cannot but be agreeable to the parents, it appears to be based on natural love and affection, as it excludes other remoter re-united relations such as the uncle or nephew.

DĀYABHĀGA SCHOOL.

The above text of Yājñavalkya is explained in the Dāyabhāga to mean that when there is a competition between claimants of equal degree, then if any of them is re-united and the rest are not so, the re-united parcener will take the heritage to the exclusion of those who are not so. According to the Dāyabhāga, the above texts do not lay down a different order of succession applicable to the estate of a re-united co-parcener: D. B., xi, v, 10-11 and 38-39.

The above text of Vrihaspati is explained in the Dāyabhāga

Ch. xii., §§ 3-4, to curtail the operation of the rule of preference on account of re-union, by limiting it to the three sets of relations mentioned therein, namely, father and son, brothers, and uncle and nephew.

So that according to the *Dáyabhāga*, if the claimants for inheritance be either two or more sons, or brothers, or paternal uncles, or fraternal nephews, and any one of each of these sets of heirs be re-united, then he is to be preferred to another of that set, who is not re-united. But if the deceased was re-united with any other relations than the four mentioned in *Vrihaspati's* text, then the legal incident of preference for re-union does not apply to them; such relations whether re-united or not, are entitled to succeed together.

The case-law—appears to modify the law of re-union as laid in the *Dáyabhāga*, by holding that the privilege extends to the sons of the brothers who became actually re-united: 1 Hyde, 214; 5 W. R., 249; 3 B. L. R., A. C. J., 7; 19 C. S., 634. In the last case Justice Ghosh examined all the passages of the *Dáyabhāga* bearing on the subject of re-union; and the learned judge while holding that there cannot be a re-union between two agnatic first cousins so as to be attended with the legal incident of preference, thought himself constrained to follow the previous decisions and hold that the son of a re-united brother is entitled to preference to the son of a separated brother, although the former was not re-united in the legal sense.

But it should be remarked that if the separated brother had been alive, he would undoubtedly have succeeded in preference to the re-united brother's son; for, re-union gives preference, only when the claimants are of the same degree.

CHAPTER VIII.

DAYABHAGA JOINT FAMILY.

The Mitákshará—is universally respected and accepted as of the highest and paramount authority, by all the schools except that of Bengal where it is received also as of high authority yielding only to the Dáyabhága in those points where they differ. The Mitákshará law should therefore be followed in Bengal where the Dáyabhága is silent.

Points of difference between Mitákshará and Dáyabhága.—The cardinal points of difference between the two schools are as follows :—

1. Heritage means according to the Dáyabhága property in which a person's right arises by reason of his relationship to the former owner, *on the extinction of his right* by natural death, or civil death, such as degradation from caste for the commission of a heinous sin, or retirement from worldly affairs by the adoption of religious order : Ch. I, paras. 5, 31–34.

2. Right by birth is not admitted ; hence, heritage is in all cases *obstructed*, and never *unobstructed*.

3. Two or more persons jointly inheriting property become tenants-in-common, and not joint-tenants in any case.

4. The Dáyabhága doctrine of the co-heirs' tenure of joint heritage is, that each co-parcener's right extends to a fractional portion only of the inherited property, in other words, to that fractional share which should be allotted to him if there were an immediate partition made. Hence it differs from that of the Mitákshará, according to which the right of each co-heir extends to the whole of the property : D.B. Ch I, para. 7.

5. The legal incidents deduced from this doctrine are that a co-sharer can alienate his share without the consent of the rest, (D.B., ii, 27), and that survivorship cannot apply to the undivided share of a co-heir.

6. Partition accordingly means manifesting or making known that unknown and unascertained fractional share in which alone the heritable right of a co-sharer arose when the succession fell in, and which was undetermined during the joint state ; D.B., i, 8-9.

7. As regards ancestral property, a son does not acquire an equal right during the father's life, so as to compel the father to make a partition of it against his will : D.B., ii, 8.

Partition of ancestral property can take place during the father's life only by his desire, and after the mother is past child-bearing : D.B., ii, 7. On partition of ancestral property the father is entitled to two shares : D.B., ii, 20, 35-64.

But the father cannot alienate ancestral immoveable property (D.B., ii, 23), excepting a small part (D.B., ii, 24), nor a corrody (D.B., ii, 25). He is competent to alienate the ancestral immoveable property only for the support of the family, and not otherwise : D.B., ii, 26.

Nor can the father make an unequal distribution of the ancestral property among his sons : D.B., ii, 76.

The father's estate in the ancestral immoveable property, therefore, is similar to the widow's estate in the husband's property.

Although a son cannot demand partition of the ancestral property as against the father, he is certainly entitled to maintenance out of the same : D.B., ii, 23.

8. The father making a partition of the ancestral property during his life is entitled to a moiety of a son's self-acquired property, and to two shares of any property acquired by a son with slight aid from the family funds, but principally through his personal exertion : D.B., ii, 65-72.

9. The father may make an unequal distribution of his self-acquired property among his sons, and retain as much as he chooses of such property. D.B., ii., 74-76.

Dáyabhága law changed, how ?—While dealing with the texts (see *supra*, p. 109) upon the authority of which the Mitákshará maintains the co-equal right of father and son in ancestral property, Jímútaváhana says that the intention of those texts is not to declare father and son joint owners so as to make their shares equal on partition, or to entitle a son to acquire right to ancestral property during the father's life, and to enforce a partition against the father's will, but the intention is that a grandson becomes entitled to a predeceased son's right, and that the father is not entitled to make an unequal distribution of such property among his sons, nor to alienate ancestral immoveable property except for the support of the family ; and he maintains that the father is entitled to two shares out of the ancestral property, if a partition be made by him.

From what he says it is clear that the father is not absolute owner of the ancestral immoveable property, his right therein resembles the right of the Hindu widow in the husband's estate. It is also clear that the sons and their wives and children are entitled to maintenance from the ancestral property which is

declared the source of the maintenance of the family, and therefore inalienable except for their maintenance: D.B. ii, 22-26.

Jīmútavāhana then controverts the Mitāksharā doctrine of incapacity of a co-parcener to alienate his undivided share without the consent of the other members of the joint family, and maintains that he is competent to deal with his share according to his pleasure: D.B., ii, 27. The text requiring the consent of co-sharers is, according to him, intended to prohibit transfers to a person of bad character, the introduction of whom as a co-sharer would put the other members of the family to difficulty, it is not intended to invalidate an alienation: D.B., ii, 28.

He then maintains that the father may transfer his self-acquired property in any way he pleases, without the concurrence of his sons, notwithstanding a text of law to the contrary, which must be construed to impose a moral duty, and not a legal restriction so as to invalidate an alienation actually made by the father; for, the nature of the father's absolute ownership in his self-acquired property,—or the capacity to deal with such property according to his pleasure, which is the legal incident of ownership,—cannot be altered by even a hundred texts like the one prohibiting alienation without the sons' consent: D.B., ii, 29-30.

Herein the author of the Dāyabhāga is said to lay down the doctrine of *Factum Valet*: see *supra*, p. 9.

By an extension of this doctrine of *factum valet* our courts of justice have come to the conclusion that the father is the absolute owner of the ancestral property, so that there is no distinction between a father's self-acquired and ancestral property as regards his right of disposing of the same either by an act *inter vivos* or by a will, and that a son has no right except that of maintenance: *Tagore v. Tagore*.

The process of reasoning by which this conclusion is arrived at, appears to be, that as the sons have no right to enforce partition of ancestral property, therefore they have no right to the property which is accordingly vested absolutely in the father; the father therefore is the owner of the property, and as such has the capacity to deal with the property according to his pleasure; and this capacity cannot be altered by the text restricting his power of alienation.

But this argument is fallacious; for it might as well be argued that a reversioner has no right to the property inherited from her husband by a Hindu widow during her life; the estate is absolutely vested in her, no part of it being vested in any body else; therefore she has the capacity to deal with it according to her pleasure; and this capacity cannot be altered by the texts restraining her from alienating the same.

The two cases are exactly parallel; there is no difference between them in principle: and the error has been induced by not bearing in mind the broad distinction between self-acquired property and inherited property, in the latter case the nature of the right taken by an heir is defined and limited by the passages of the law of inheritance conferring such right. As regards the ownership of self-acquired property, its nature and character can by no means be affected by the existence or non-existence of a son. But as regards inherited property, the restrictions and limitations on the father's power of disposal are, of the same character as those imposed on the widow.

Hardship when father merged in stepmother.—Whatever may be the theoretical view of the father's and the son's right, practically there is no distinction between a Mitāksharā and a Dáyabhāga joint family as regards the enjoyment of the family property by sons. As a man cannot have a better friend than his own father, the above change of law does not prejudicially affect sons in Bengal in the majority of cases. But there are a few instances in which a great wrong is done to sons by fathers under the undue influence of their young wives, which our courts of justice ought to remedy.

It is worthy of remark that whatever view of Hindu law, may be taken by our courts of justice, the people are governed by their old customs, habits and manners. It is a notorious fact that Hindus are still married by their fathers, at a time when they cannot, and do not, earn their own maintenance, and that the family property is looked upon as the hereditary source of maintenance of the sons and their wives and children. It sometimes happens that the first wife of a man dies after presenting him several sons, the man then marries a girl of tender age, as grown up maidens are rare among Hindus. The children by the deceased wife look upon their stepmother with jealousy, and presuming upon the unusual affection naturally felt and shown by the father for his deceased wife's children, as he is to them both father and mother, they do sometimes ill-treat and even insult her, when she is young. This ill-treatment and insult make deep impression on her young mind, and she takes her revenge when she has by her charms of youth gained complete influence and ascendancy over her husband who must be considerably older than herself,—by alienating the heart of her husband from them, more especially if she has herself become mother of children. And all this ultimately results in a deed or a will whereby the sons by the deceased wife are either disinherited or cut off with a trifle. As this iniquity is the consequence of the erroneous view of the Dáyabhāga law, our Courts of justice are called upon to

remove the mischief introduced by them, which they may very easily and justly do, by setting aside the perpetration of the iniquity by declaring the transaction invalid on the ground of undue influence, which is usually exercised by wives over husbands considerably older than themselves, and of which a typical instance is depicted by the great Hindu bard Válmiki in the well-known Rámáyana. The exile of Prince Ráma, the eldest and beloved son by the senior wife, to live in forests like an ascetic for a period of fourteen years, was ordered by his father, the King Dasaratha, at the instance of a junior wife, although his love for the prince was so great that he died of the grief of separation from that prince who in obedience to his father's desire did piously and cheerfully leave the palace the instant he was informed of it, and went away for carrying it out as a filial duty. And the reason assigned by the poet, of this extraordinary conduct of the king is, that he loved the prince *equal* to his life, but he loved the prince's stepmother the younger queen *more* than his own life. Thus, it is said :—

वृद्धस्य वरुणी भार्या प्राग्बभूवसि गरीयसी ।

which means,—“An old man's young wife is dearer to him than even his own life.”

If our courts of justice do, having regard to the character of the people, take this undoubted undue influence as undue influence in the legal sense, they would certainly do justice in many hard cases which owe their origin to a misapprehension of the Hindu law.

Joint family in Bengal.—Although the joint family system which is the normal condition of Hindu society prevails in Bengal in the same manner as in other provinces, and although the real difference between the two schools, with respect to ancestral property, is that the author of the Dáyabhága, with a view to prevent the growth of disobedience in sons, deprived the sons of the right of enforcing partition against the father's will, and further provided two shares for the father in case *he* made a partition during his life, while at the same time the author deprived the father of the power of capriciously and whimsically doing any injustice to the sons by declaring him incompetent to alienate, or to make unequal distribution of, the family property; yet, according to the view taken by our courts of justice with respect to ancestral property, there cannot be a real joint family consisting of father and sons during the father's lifetime, inasmuch as joint property which is the essence of the conception of joint family, is wanting to make them joint. Nor can there be, according to the modern view, a real partition during the father's

life; for, it must now mean neither more nor less than a gift of the property by the father to his sons.

So the position of affairs has become anomalous, owing to the divergence between actual practice and legal theory. But the evil consequences that might otherwise arise, are in the majority of instances prevented by the natural love and affection of a father to his sons, the regard to which appears to have induced the courts of justice to confer on fathers, rights not accorded to them by the commentaries on Hindu law.

But when a son acquires property with or without the aid of the family property, then a father and his son may be joint as regards such property. For, the father is, according to the Dāyabhāga, entitled to a moiety of his son's acquisitions even when made without any aid of his property, and to two shares of such property when acquired with the aid of his estate, the acquirer being entitled to two shares and each of the other sons, to one share. The right of the other sons in the latter case is the same, whether partition is made during the lifetime of the father or after his death.

The father, however, must, if he wishes to take a share of his son's acquisitions, be willing to divide his property, whether ancestral or self-acquired, according to the rules laid down in the Dāyabhāga, which are now to be regarded as directory in other respects.

It is after the death of the father, that the sons may really become members of a joint family. According to the theory of the Bengal School they become tenants-in-common, and not joint-tenants, in respect of the estate inherited by them from their father.

As regards the enjoyment of the joint property by the members, the management of the same, the manager's powers and the presumptions, the law appears generally to be the same in the Bengal School as under the Mitāksharā.

Partition.—Real partition may take place only after the father's death. It may take place at the instance of a single co-sharer (D.B., i, 35) who has an interest in the family property according to the rules of succession, that apply to all cases without any such distinction as there is under the Mitāksharā, based upon jointness, separation or re-union.

If the owner dies leaving male issue him surviving, then his son, a predeceased son's son, and a great-grandson whose father and grandfather are both predeceased, are entitled to the estate and may claim a partition.

Partition amongst the male descendants is to be made *per stirpes*.

Maiden Sister.—When partition is made by the sons after the death of their father, their maiden sister is not entitled to a quarter share as in the Mitákshará School, but only to maintenance until her marriage, and to the expenses of her marriage, which cannot exceed a quarter share where the property is small.

Mother's share.—When the sons left by a man, are all full brothers, and their mother is alive, then if partition is made by them, she is entitled to a share equal to that of a son. The mother's share is liable to be reduced if she has received *strídhan* property from her husband or father-in-law, in the same way as under the Mitákshará. But if her *strídhan* so received exceed what is receivable by her as her share, then she does not get any share, but retains her *strídhan*. But the stepmother, if any, is not entitled to any share, but to maintenance only.

Maintenance of father's wives.—When the sons are not all full brothers, then on partition between them the father's wives are entitled only to maintenance, and not to any share. Their maintenance is a charge upon the whole estate. But it has been held by the Calcutta High Court and the Privy Council in the case of *Srimati Hemangini v. Kedar Nath*, 13 C.S., 336=16 C.S., 758=16 I.A., 115,—in which a person left three sons and one widow who was the mother of one of these sons, and there was a partition suit between them ending in a decree,—that the widow's maintenance after partition was a charge on the share of her son, and not on the entire estate. This rule will operate with great hardship, in cases where the property is not so large as it was in the case in which the above rule has been laid down;

Nature of mother's right in the share.—The share which the mother obtains appears to become her *strídhan*. The nature and extent of the mother's right in such share are not expressly stated in the Dáyabhága. But regard being had to the fact that her share may consist in part of her *strídhan*, and to the rule of Hindu law that *समं स्यात् चतुर्भ्यः विभक्त्यै* “Equality is the rule where no distinction is expressed,” it appears to follow that she has the same sort of right in it, as her sons have in their shares. She does undoubtedly acquire an interest in the share, and in the absence of any limitation, express or necessarily implied, the presumption is that such interest amounts to absolute ownership. The Mitákshará also supports this view. (*See supra* p. 156-7). Any other view must necessitate the introduction of principles and distinctions unknown to Hindu law, and create considerable difficulty. The property is not inherited by her, and there cannot therefore be a reversioner as regards it. The share again may fall short of her maintenance, and what should be her rights then? Is

her interest a life-interest, or a widow's estate, or an absolute estate? There was no authoritative decision on the point. But there were *obiter dicta* in several cases, which appear to be against the mother's absolute right, and to introduce the estate of vested remainder in the sons.

The question has at last been settled by the decision of the High Court in the case of *Sorolah v. Bhoobun*, 15 C.S., 292. The mother's right to the share has been held to be similar to the widow's estate; and as regards succession after the mother's death, to the share if not consumed by her, the sons from whom she received the same are declared to have a vested remainder, so that they or their representatives will get the share equally: so this is more anomalous than the *widow's estate*.

This is another instance in which women's right has been curtailed.

Other persons entitled to maintenance.—There are some other persons that are entitled to maintenance, such as dependent members of the family. They will be mentioned later on in the Chapter on Maintenance.

CHAPTER IX.

DAYABHAGA SUCCESSION.

The order of succession to the estate of a male, according to the *Dáyabhága* of *Jímútaváhana*, as supplemented by the *Dáyatattva* of *Raghunandana*, and as explained in *Sríkrishna's* commentary on the *Dáyabhága*, and according to the traditional interpretation of the *Dáyabhága* which alone is regarded by the people of Bengal as the authority by which they are governed in matters of inheritance, is as follows:—

1-3. Son, grandson, and great-grandson in the same manner as under the *Mitákshará*, see *supra* p. 164.

4. Widow, 5. daughter (1) first maiden (2) and then married and having or likely to have male issue, a widowed sonless daughter, a barren daughter, and a daughter who gives birth to female children only, are excluded from inheritance; 6. Daughter's son.

The widow's estate is the same as has already been explained under the *Mitákshará*, (*supra* p. 165). It has been held that an unchaste daughter is, according to the *Dáyabhága*, excluded from inheritance, 22 C.S., 347. But see *contra supra* p. 166. Daughters' sons take *per capita*, and not *per stirpes*.

7. Father, 8. Mother, 9. Brother, 10. Brother's son, 11. Brother's son's son, 12. Father's daughter's son,

It has been held that an unchaste mother is excluded from inheritance; 4 C.S., 550. But see *contra supra* p. 166. A full brother is entitled to take, to the exclusion of a half brother; and this distinction applies to all collaterals such as the brother's son, paternal uncle and the like. But it has been held that the half sister's son is entitled to take together with the full sister's son,—the capacity for spiritual benefit being assumed as the sole test: 11 C.S., 69, But see *Sríkrishna's* Recapitulation *infra* p. 195.

13. Paternal grandfather, 14. Paternal grandmother, 15. Paternal uncle, 16. Paternal uncle's son, 17. Paternal uncle's son's son, 18. Paternal grandfather's daughter's son,

19. Paternal great-grandfather, 20. Paternal great-grandmother, 21. Paternal granduncle, 22. His son, 23. His son's son, 24. Paternal great-grandfather's daughter's son,

25. Maternal grandfather, 26. Maternal uncle, 27. Maternal uncle's son. 28. Maternal uncle's son's son.

29-61. Sakulyas,—they include the 4th, 5th, and 6th descendants in the male line, if any, of the *propositus* himself, and of his father, paternal grandfather and paternal great-grandfather; and they also include the three remoter paternal ancestors in the male line, namely, the paternal great-grandfather's father, grandfather, and great-grandfather, if any, and also six descendants in the male line, of each of these ancestors,—altogether thirty-three relations.

The order of succession amongst the Sakulyas appears to be that the descendants of the *propositus* come first, and then the descendants of his nearest ancestor; and that amongst the descendants of the same ancestor, the nearest in degree takes in preference to the more remote.

62-208. Samānodakas.—They are the same as under the *Mitāksharā*: see *supra* p. 167.

The remaining **Bandhus**,—such as the son's daughter's son, the daughter's son's son, brother's daughter's son, the father's and the mother's maternal relations and so forth, in the same manner as under the *Mitāksharā*; then

Preceptor of the vedas, Pupil, and Fellow-student in their order—then

Sagotras of the same village—more remote than the *Samānodakas*,—then

Samāna-pravaras of the same village,—then

Brāhmanas of the same village,—lastly

The King—is the *ultima hæres*, but not to the estate of a *Brāhmana*, which goes to the members of his caste.

Heirs under Mitāksharā and Dāyabhāga.—There is no difference between the two schools as to the persons that are heirs. To the question who are heirs? the answer is the same in both the schools, namely, relations, agnate and cognate, are heirs. But there is some difference as to the *order of succession*.

The term *gotraja* in Yājñavalkya's text (*supra* p. 162) is, according to the *Mitāksharā*, equivalent to *sagotra* or a member of the same *gotra* with the *propositus*. But the *Dāyabhāga* explains the word to include also cognates descended from a member of the *gotra*, such as the daughter's son, the sister's son, the father's sister's son, and so forth. And the word *Bandhu* which, according to the *Mitāksharā*, signifies all cognates, is restricted by the *Dāyabhāga* to cognate relations connected through the mother, the father's mother, and so forth. Thus

Jímútavāhana controverts the interpretation put on the texts of Yājñavalkya (*supra* p. 163) by the Mitāksharā, which postpones all cognates save and except the daughter's son, to agnates comprised by the terms *sapinda* and *samānodaka*.

The author of the Dāyabhāga follows the analogy of the succession of the descendants of the *propositus* himself, in working out the order of succession among the three paternal ancestors' descendants, and introduces their great-grandson in the male line and their daughter's son, just after their son's son respectively. Thus, in addition to the daughter's son of the *propositus*, three other cognates are introduced, namely the son of the daughter of the father, of the grandfather, and of the great-grandfather. And then reciprocally to these four cognate descendants of the family, four maternal relations are intended to be introduced by the author of the Dāyabhāga, namely,

Maternal grandfather	reciprocally to daughter's son,
Maternal uncle	reciprocally to sister's son,
Maternal uncle's son	reciprocally to father's sister's son, and
Maternal uncle's grandson	reciprocally to grandfather's sister's son:

And it should be observed that the maternal uncle and his son, and his son's son are the maternal relations who confer the greatest amount of spiritual benefit on the three maternal ancestors of the deceased, on whom he is said to be bound to offer *pindas*. But nevertheless the maternal grandfather must be placed before them; for, it is through him that they are related to the deceased, and they cannot confer any spiritual benefit so long as he is alive.

Subject to this modification, the author of the Dāyabhāga intended to leave the order of succession such as it is according to the Mitāksharā which also is respected by the Bengal school as of high authority.

Dāyabhāga order of succession misunderstood.—A question arose for the consideration of a Full Bench of the Calcutta High Court, whether a brother's daughter's son or the father's brother's daughter's son is heir according to the Bengal School.

There was another question in that case, namely, if he is an heir, what is his position in the order of succession? As regards this latter question, an erroneous admission was made before the Division Bench by the learned pleader, that if they were recognised as heirs their position would be before the maternal relations. The Dāyatattva of Raghunandana was not then translated into English, and so it was not noticed that the same position is assigned by that treatise to all cognates other than those mentioned above, as they hold under the

Mitāksharā, and that therefore the position of those cognates in the order of succession is exactly the same as under the Mitāksharā.

Doctrine of spiritual benefit no test of heirship.—At one time it was supposed that the doctrine of spiritual benefit is the key to the Hindu law of inheritance. It is, however, now admitted on all hands that the doctrine is not recognized by the Mitāksharā School, that is to say by the majority of the Hindus. In the Bengal School also, the doctrine was for the first time introduced and relied on by Jīmútavāhana as a corroborative argument in support of his expositions of the texts of law relating to the order of succession. It is in fact, a pretext by which he fortifies his argument in support of the changes made by him in the order of succession, by the introduction of some near and dear cognates in preference to more distant agnates; it has nothing whatever to do with the question as to who are heirs; for, as to that, both the schools are at one, and give the same answer, namely, the relations are heirs.

Propinquity, or proximity of birth, is the principle of the order of succession, according to the Mitāksharā. This is admitted also by the Bengal School, but the capacity for spiritual benefit is also taken into consideration along with it: D. T., xi, § 63.

Object of Dāyabhāga, and the doctrine misunderstood.—According to its traditional interpretation, the Dāyabhāga was all along understood to lay down a particular well-known order of succession. And this is clear not only from the order expounded by the Dāyabhāga, but also from the author's express statement, see D. B., XI, vi, 30. Its object was not to lay down the so-called principle of spiritual benefit, and to leave the order of succession uncertain and unsettled. But Justice D. N. Mitter who was ignorant of Sanskrit, and therefore had no access to the original works on Hindu law, put a novel construction on the Dāyabhāga, which is different from, and opposed to, its traditional interpretation. That eminent judge imagined that the object of the Dāyabhāga was not to lay down an order of succession, but to lay down the principle of spiritual benefit, from which the order of succession is to be worked out. That this view is inconsistent with the Dāyabhāga, and therefore unworthy of acceptance, is established by the following passage in the concluding portion of the judgment delivered by him in **Guru Gobind Shaha Mandal's case**, 5 B.L.R. 15=13 W.R., F.B., 49.

“Lastly it has been urged that the precise position which the son of a paternal uncle's daughter would be entitled to hold

according to the principle of spiritual benefit, would interfere with that which has been assigned by the author of the Dāyabhāga to some of the heirs specified in the earlier part (Sections 1-5) of Chapter XI. * * * * But this circumstance, even if true, cannot be accepted as a sufficient reason to justify the total exclusion of one single heir who is competent to satisfy all the requirements of that principle. If in any case which may arise hereafter, it should become necessary for us to determine the precise position which the son of a paternal uncle's daughter is entitled to hold in the order of succession, the question would fairly arise, namely, *whether the details of a work like the Dāyabhāga ought to be permitted to override the principle upon which it is admittedly based.*"

This passage shows that the principle of spiritual benefit as explained in the above judgment, is inconsistent with and opposed to the details of the order of succession among certain heirs, worked out and expressed in the clearest possible language, by the author of the Dāyabhāga himself.

The interpretation put on the Dāyabhāga, by assuming that its acute logical author did not understand the principle which is taken to be enunciated by himself, is one which is opposed to all canons of construction, and is inconsistent with the traditional exposition given by learned Pandits, of the views maintained by the founder of the Bengal School, and contained in that treatise which is accepted by the people of Bengal as the book of paramount authority on inheritance.

The learned Pandits who are the repositories of the traditional interpretation of the Dāyabhāga hold that the doctrine of spiritual benefit is put forward by Jīmútavāhana merely as a corroborative argument in support of the *order of succession* which he maintains as the one intended to be laid down by the sages in the Smṛitis.

Proper mode of reading Mitāksharā and Dāyabhāga.—The proper mode in which our Courts of Justice are to read these commentaries, is to ascertain the conclusions drawn by their authors. The reasons assigned by the authors for their conclusions may be good, bad or indifferent; and the duty of a Judge is not so much to inquire whether a disputed doctrine is fairly deducible from earliest authorities namely, the texts of the codes, as to ascertain whether it has been received by the particular school and has been sanctioned by usage (12 M. I. A., 397). The Lords of the Judicial Committee have in a subsequent case pointed out the manner in which these works are to be read, thus,—

"But even if the words were more open to such a construction than they appear to be, their Lordships are of opinion that

what they have to consider is not so much what inference can be drawn from the words of Catyayana's text by itself, as what are the conclusions which the author of the *Dāyabhāga* has himself drawn from them :"—*Moniram v. Keri*, 5 C. S., 776=7 I. A., 115.

The order of succession laid down by the author of the *Dāyabhāga* embodies the conclusions drawn by the author himself from the texts and the doctrine of spiritual benefit, and it is not open to the courts to consider what inferences *they* can draw from the words of texts, and from the arguments put forward by the author in justifying his own conclusions,—and to lay down an altogether different order.

Hence the mode of construction adopted by the above Full Bench has been pronounced by the Privy Council to be improper and unreasonable.

The author of the *Dāyabhāga* used the vague expression "Maternal uncle and the rest" who are to inherit after the paternal great-grandfather's descendants inclusive of his daughter's son: D. B. XI, vi, 12 & 20. This has been explained in the *Dāyatattva* (ch. xi. §§ 69-71) by Raghunandana who says that the maternal grandfather must come before the maternal uncle; and by Śrīkrishna in his commentary on the *Dāyabhāga*, who says that "Maternal uncle and the rest," includes his son and grandson. And this is also the traditional interpretation of the *Dāyabhāga*.

Raghunandana and Śrīkrishna.—Raghunandana is the author of the *Smṛiti-tattva* also called *Ashtāvinsati-Tattva*, or twenty-eight subjects or books, one of which is the *Dāya-tattva* or Subject of Inheritance which is thus noticed by Colebrooke in the preface to his translation of the *Mitākshāra* and the *Dāyabhāga*:—

"The *Dāyatattva* or so much of the *Smṛiti-tattva* as relates to inheritance, is the undoubted composition of Raghunandana, and in deference to the greatness of the author's name and the estimation in which his works are held among the learned Hindus of Bengal, has been throughout diligently consulted and carefully compared with Jīmútavāhana's treatise, on which it is almost exclusively founded. It is indeed an excellent compendium of the law, in which not only Jīmútavāhana's doctrines are in general strictly followed, but are commonly delivered in his own words in brief extracts from his text. On a few points, however, Raghunandana has differed from his master; and in some instances he has supplied deficiencies."

Raghunandana introduces after the *Samánodakas* the remaining *Bandhus*, i.e., those other than the eight to whom a preferable position has been assigned by Jīmútavāhana, (*Dāya-*

tattva ch. xi., §§ 62 and 78); he cites the same texts (see *supra* p. 162) enumerating nine cognates as Bandhus, which are cited in the Mitāksharā, and thus he supplies an apparent deficiency of the Dáyabhāga. But it was not translated into English when the Full Bench had to consider whether the father's brother's daughter's son is an heir or not, according to the Bengal School, and it does not appear to have been brought to the notice of the Judges.

Srīkrishna is a commentator of the Dáyabhāga and the author of the Dáyakrama-Sangraha, a treatise on the order of succession. Of him, Colebrooke speaks as follows in the aforesaid preface:—

"The commentary of Srīkrishna Tarcalancara on the Dáyabhāga of Jímútavāhana has been chiefly and preferably used. This is the most celebrated of the glosses on the text. It is the work of a very acute logician, who interprets his author and reasons on his argument with great accuracy and precision. * * * (It is) ranked in general estimation after the treatises of Jímútavāhana and of Raghunandana.

"An original treatise by the same author, entitled Dáyakrama-Sangraha, contains a good compendium of the law of inheritance according to Jímútavāhana's text as expounded in his commentary.

But this latter remark is correct if the passages which are not found in all copies of the Dáyakrama-Sangraha, but which have been incorporated in its English translation, be omitted as being spurious interpolations. These passages are those which relate to the succession of the brother's daughter's son and the like, and those which relate to the succession of the maternal great-grandfather and the great-great-grandfather and their descendants. The former are not at all noticed by Colebrooke in his annotation at the end of Chapter XI of the Dáyabhāga,—a circumstance which shows that those passages were not in the copies of the work in his possession, (W.R., special No. 176; 23 W.R., 117); and the latter passages are noticed in the annotation by Colebrooke, but he says that these were wanting in some copies of the work—a fact proving them to be interpolations. For, had these passages been genuine, the views therein expressed would undoubtedly have been mentioned by Srīkrishna in his commentary on the Dáyabhāga.

It is worthy of special remark that neither Raghunandana nor Srīkrishna nor the five other commentators of the Dáyabhāga did understand that treatise as laying down the principle of spiritual benefit such as is expounded in the judgment of Justice Dwarka Nath Mitter.

When there is a conflict between the *Dáyabhága* on the one hand, and the other writers of the Bengal School on the other, the former must be followed. The latter cannot override the former, but are accepted as mere commentaries on the same, and as such are authoritative only on points on which the *Dáyabhága* is silent.

Dáyatattva misunderstood.—The *Dáyatattva* does not at all support the view taken by the Full Bench, of the principle of spiritual benefit. But nevertheless a very learned lawyer contended before a Division Bench of the Calcutta High Court that the *Dáyatattva* supported his contention, namely, that a brother's daughter's son is entitled to preference to a great-grandson of the paternal grandfather (15 C.S., 780), and went to the length of asserting that "in the translation (of the *Dáyatattva*), para. 64 is somewhat different from the original." This is an instance showing how even the well-regulated mind of an advocate may be betrayed into error by taking an onesided view of a question; for no real Sanskritist could call the correctness of the translation into question. The original passage runs as follows:—

तत्र यथा दौहित्रान्त-स्र सन्तानाभावे अन्यः अधिकारी, एवं आह-पुत्राभावे तदौहित्रान्तः पितुः सन्तानः अधिकारी ।

and the translation is as follows:—

"Accordingly, as on failure of the deceased proprietor's lineage including his daughter's son, others succeed, similarly in default of the brother's son, the father's lineage ending with his daughter's son, takes the heritage."—D. T., xi, 6 § 64.

It should be observed that the conjoint or compound word *तदौहित्रान्तः* = "ending-with-his-daughter's-son" is an adjective qualifying the term *पितुः सन्तानः* = "the father's lineage." In the original, the former word stands first and then the term "the father's lineage," so that if the words be placed in the same order in which they stand in the original, the last sentence would stand thus,—

"Similarly in default of the brother's son, ending-with-his-daughter's-son the father's lineage takes the heritage."

And then the question arises to what word does the pronoun "his" in the compound adjective term "ending-with-his-daughter's-son" relate, to the word brother, or his son, or to the father, or his lineage?

The contention which appears to have been raised before the court, was, that it relates to the word "brother or "brother's son." This contention would have been plausible, if the pronoun "his" had not been a component part of a compound word

qualifying the term "the father's lineage"; for, as it stands it cannot but relate to the principal word "father's" according to the grammatical rule of construction.

If you now turn to the logical rule of construction, then having regard to the context, there cannot be the slightest doubt on the mind of a reader as to the person to whom the pronoun "his" relates.

In order to understand the true meaning of the passage, it is necessary to understand what is really intended to be expressed by it; and for the purpose of understanding the same, what is laid down in Yājñavalkya's text on succession, and the exposition of the same as given by the Mitāksharā, should be taken into consideration.

The text of Yājñavalkya, lays down the order of succession down to the brother's son, thus—

"The widow, the daughters also, both parents, brothers likewise, their sons, gentiles, &c.," *supra* p. 162.

It should be borne in mind that the order of succession down to the brother's son as laid down in this text, has been adopted with the addition of daughter's son after daughter, by both the schools. It is after the brother's son that the orders differ in the two schools: the Mitāksharā maintains that after him the paternal grandmother and the like succeed; but the Dáyabhāga, following the analogy of the succession of the descendants of the *propositus* himself, introduces the brother's grandson and the sister's son after the brother's son and before the paternal grandparents. And the above passage of the Dáyatattva embodies this view of the Dáyabhāga school; the principal words in the proposition are the deceased proprietor and his father,—the word "brother's son" being but a word of secondary importance; he is enumerated in Yājñavalkya's text, as an heir, and so his default is mentioned in the above passage, as the question arises who is to take in his default, see Dáyatattva ch. xi, § 60. And the answer given by the above passage is, that the father's descendants shall succeed like the descendants of the *propositus* himself, ending with his daughter's son, or in other words, the father's great-grandson and daughter's son, succeed in their order after the brother's son. Had the sons of the daughters of the *propositus*'s son and grandson been enumerated in the Dáyatattva as heirs taking before the parents, then and then only could it have been put forward with reason, that the pronoun "his" in the above compound word relates to the "brother" or "brother's son."

Hence it is clear that the assertion made before the court impugning the accuracy of the translation is erroneous and unjustifiable.

And the learned Judges of the High Court were not justified in attaching the importance they did, to the *ipse dixit* of the pleader who made the bold assertion.

Recapitulation of heirs in their order, by Śrīkrishna—in his commentary on the *Dāyabhāga*, as given by Colebrooke in his translation, is inconsistent with the *Dāyabhāga* as well as with Śrīkrishna's comments thereon. It is difficult to account for this error, except by assuming that Colebrooke's copy of the work was inaccurate. The following is the rendering of the recapitulation which is given in the Edition of the *Dāyabhāga* with its six commentaries by Pandit Bharat Chandra Siromani p. 342 :—

“ The following is the order of successors to the estate of a deceased male according to this (*i.e.*, *Dāyabhāga*):—(1) First, **son**; (2) in his default, **son's son**; (3) in his default, **son's son's son**,—a grandson by a predeceased son and a great-grandson whose father and grandfather are both predeceased, succeed jointly with a son; (4) in default of male issue down to great grandson, **widow**,—having succeeded to the husband's estate she should live with the family of her husband or in their default with the family of her father, and enjoy her husband's heritage for preserving her body, she should likewise make gifts and the like, of a small portion of the property for the benefit of her husband, but must not alienate it according to pleasure like her *Strīdhan* (5) in her default, **daughters**, amongst them, first, **maiden**, in her default, **betrothed**, on failure of her, **married**, of married daughters she who has a son and she who is likely to have a son are entitled to succeed jointly, but a barren daughter and a sonless widowed daughter are not entitled to succeed; (6) in default of the married daughter, **daughter's son**; (7) in his default, the **father**; (8) failing him, the **mother**; (9) in her default, **brothers**, among them first the **uterine**, in his default, a **half brother**, if the deceased was reunited with a brother, then should there be only full brothers, the re-united full brother, alone is entitled, in his default a full brother who is not re-united; similarly should there be only half brothers, then first the re-united half brother, failing him a half brother who is not re-united, when however a half brother is re-united and a full brother is not re-united, then both of them equally succeed; (10) in default of brother, **brother's sons**, amongst them also, first the full brother's son, failing him the half brother's son, in case of re-union, should there be only full brother's sons, first the full brother's son who is re-united, failing him the full brother's son who is not re-united; should there be only half brother's sons, then first the half brother's son who is re-united, failing him the half brother's son who is not re-united, when how-

ever, the full brother's son is not re-united and the half brother's son is re-united, then both of them like the brothers, equally succeed; (11) in default of brother's son, **brother's son's sons**, amongst them also the order by reason of the brother being uterine or non-uterine, and the order by reason of being re-united or not, are to be understood; (12) on failure of him, the **father's daughter's son**, he again is the full sister's son or the half sister's son; (13) in his default, the **paternal grandfather**; (14) on failure of him the **paternal grandmother**; (15) in her default, the **father's uterine brother**, failing him the **father's half brother**; (16) in his default, the **father's full brother's son**, the **father's half brother's son**; (17) the **father's full brother's son's son**, and the **father's half brother's son's son** are heirs in their order; (18) in their default the **paternal grandfather's daughter's sons**, amongst them also, the **father's uterine sister's son**, and failing him the **father's half sister's son**, this rule is applicable also to the paternal great-grandfather's daughter's sons to be mentioned below; (19) in his default the **paternal great-grandfather**; (20) on failure of him, the **paternal great-grandmother**; (21) in her default, the **paternal grandfather's uterine brother**, his **half brother**; (22) **their sons**; (23) **son's sons**; (24) and the **paternal great-grandfather's daughter's son**; in default of heirs down to these who are givers of *pindas* partaken of by the deceased proprietor, the succession goes to the maternal grandfather, the maternal uncle and the like who are givers of *pindas* which were to be given by the deceased, amongst them also, (25) the **maternal grandfather** (26) in his default, the **maternal uncle**, (27) **his son** (28) and **grandson** are entitled in their order; in their default the **Sakulyas** in the descending line who are givers of *lepa* or remnants of oblations, participated by the deceased, such as the three descendants beginning with the great-great-grandson, are heirs in their order; in their default the **Sakulyas** in the ascending line such as the paternal great-great-grandfather and the like who are participators of the *lepa* or remnant of oblations which was to be given by the deceased, and their descendants are heirs according to their proximity: in their default, the **samánodakas** are heirs; in their default, the **preceptor**, failing him, a **pupil**, in his default, the **fellow-student**, in his default, the **sagotras** and **samána-pravaras** of the same village are heirs in their order; in default of all the said relations, the **king** should take the estate other than that of a **Bráhmāna**, but the estate of a **Bráhmāna** should be taken by **Bráhmanas** endowed with good qualities such as the knowledge of the three Vedas."

Capacity for spiritual benefit.—The principle of spiritual benefit is examined at length at the end of this chapter. It

will be seen that it is not the foundation of the right of inheritance, nor is it the only criterion of the order of succession. As regards the relative amount of spiritual benefit conferred by relations other than those whose succession has expressly been discussed by Jímútaváhana, there is absolutely no test or criterion whereby the same may be determined.

Spiritual benefit may be conferred by the so-called Sapindas in the secondary and the tertiary senses (*supra* p. 29), as well as by the *Sakulyas* and *Samánodakas*; there are many factors to be taken into account for the purpose of ascertaining the respective amount of such benefit, that may be bestowed by different relations; and having regard to them, it is difficult to say that the so-called Sapindas confer higher amount of benefits than the *Sakulyas*, &c. Take for instance, the case of a brother's daughter's son and a *Sakulya*: as regards a *sakulya* his capacity to confer spiritual benefit by offering *pinda-lepa* or divided oblation is certain and unconditional, and is transmitted after his death to his son and other male descendants; whereas a brother's daughter's son's actual capacity arises only after his father's death and dies with him, so that his capacity may be only *potential*, and may never become *actual*, should he die before his own father. Such being the case, how could it be said that the latter confers a higher amount of spiritual benefit than the former, when it may be that he cannot confer the slightest benefit at all.

As regards the maternal relations, admittedly they do not confer any spiritual benefit directly on the deceased proprietor himself, but, it is said that they confer benefits on the deceased's maternal ancestors to whom the deceased was bound to offer funeral cakes when he was alive. On such a ground as this, you can bring in only those who confer the greatest amount of spiritual benefit on the three maternal ancestors, in preference to the *sakulyas* who admittedly bestow benefits on the deceased himself, or on his paternal ancestors, on whom also the deceased was bound to bestow spiritual benefits. So that only four maternal relations mentioned above who have been introduced by Raghunandana and Sríkrishna are the only maternal relations that can properly be placed before the *Sakulyas*.

The Full Bench begs the question by holding that every person offering a *pinda* to the deceased or to any one of his three paternal or maternal ancestors, confers higher amount of spiritual benefit than a *Sakulya*; for, there is nothing in the *Dáyabhlága*, that may support this position: and justice D. N. Mitter misapprehended the meaning of the term *Trai-purushika-pinda* or funeral cake offered to three ancestors of the deceased; and even if his interpretation of the term be assumed to be correct, yet his

argument is vitiated by the fallacy of composition or of applying to a class what is predicated of certain specified individuals of the same.

It is worthy of special remark that the arguments by which the author of the *Dáyabhāga* supports his conclusions are some of them opposed to well-known principles universally acknowledged by learned Pandits, and also opposed to the actual usages and practices of the people.

For instance, the maternal relations are introduced before the *Sakulyas* on the ground that it was the duty of the deceased to present funeral cakes to his three maternal ancestors, and that therefore the maternal relations who offer *pindas* to the same ancestors perform the same duty, and therefore benefit the deceased.

Now, it is a well-known doctrine of the Hindu practical religion that a religious duty attaches to a person so long as he is free from impurity and pollution, and *so long as he is alive*. Hence assuming that the deceased was bound in duty to present *pindas* to his three maternal ancestors, that duty dies with him, he is not bound to make any provision for the performance of the same duty by anybody else after his death. For, although a Hindu is bound to leave a son for the benefit of his paternal ancestors, his son cannot benefit his maternal ancestors. How then can the maternal relations benefit the deceased by offering *pindas* to his maternal ancestors, who are their own paternal ancestors to whom they are personally bound to offer *pindas*? For, they only discharge their own duty by performing their ancestor-worship which they can never, nor ever, do celebrate in two different capacities.

Then again the ancestor-worship called the *Párvana Sráddha*, which is the foundation of the doctrine of spiritual benefit relied on as an argument by *Jímútaváhana*, is not really made for the benefit of the ancestors, but for the benefit of the worshipper himself, in the same manner as the worship of the various deities, celebrated by the Hindus. There is no authority in Hindu Law that the *pindas* offered at the *Párvana Sráddha* ceremony, are actually enjoyed or participated in by those to whom the same are offered and by their male descendants. The interpretation put by *Jímútaváhana* (D. B., 11, 1, 38) on the text of *Baudháyana* (D. B., 11, 1, 37) is not supported by the language of the text (see *supra* p. 25): for, the Sanskrit word *Dáya* does not mean *pinda* or funeral cake, it means primarily a gift and secondarily heritage, and it is nowhere used in the sense of *pinda*. But *Jímútaváhana* alone construes the word as meaning *pinda* because its etymological meaning is "what is given" and a *pinda* is also a thing *given* or offered to invisible donees.

There is scarcely a Hindu to be found that performs the

Párvana Sráddha regularly, that is on each conjunction of the sun and the moon. A day is therefore set apart in the year, namely, the *Maháláyá* day in the month of *Āswina*, which is a public holiday, on which day the Hindus may, if they choose, perform the thirteen *Sráddhas* which they ought to have performed, one in every lunar month during a year.

So far as actual practices of the Hindus are found, this *Párvana Sráddha* is, seldom if ever, performed by the Hindus not belonging to the higher castes of *Bráhmanas*, *Vaidyas*, *Káyasthas* and the like, and even as regards the members of these higher castes it is doubtful whether one in ten performs it, even on the *Maháláyá* day.

Hence the conferring of spiritual benefit on ancestors by presenting *pindas* to them in the *Párvana Sráddha* is a myth in the majority of instances. And I have already told you that these are intended for the good of the worshipper, and not for the benefit of the ancestors.

There is however one *Sráddha* which is performed by every Hindu on the day after the impurity occasioned by the death of the deceased proprietor is over, that is on the 11th, 13th, 16th, and 31st day including the day of death, in the cases of *Bráhmanas*, *Kshatriyas*, *Vaisyas* and *Sudras* respectively. This *Sráddha* is called the *Ādya Sráddha* or the first ceremony of the kind, which concludes the actual funeral ceremony commencing from the cremation rite. Fifteen other *Sráddhas* ending in the *Sapindí-Karana Sráddha* on the 1st Lunar Anniversary of the day of death are enjoined for performance within the first year of death. These ceremonies are popularly believed to be beneficial to the departed spirit who is compelled to reside for one year in what is called *Preta-loka* or the region for the departed souls, which is something like the purgatory, where the spirit, being severed from the relations in this world and not being allowed to join his ancestors in the next, is to remain in something like solitary confinement until the end of the first year when the *Sapindi-Karana* ceremony is to be performed for him, which enables him to enter the *Pitri-loka* or the region of the *Manes* of ancestors.

Although these sixteen *Sráddhas* ending with the *Sapindí-karana* are popularly believed to be necessary for the comfort and peace of the departed spirit, yet the *Ādya* or first *Sráddha* is the only one which is universally performed, and as regards the rest they are not performed by most people who cannot afford to pay the expenses necessary for their celebration.

If capacity to perform the *Sráddha* ceremony be regarded a factor in the matter of inheritance, then the capacity to perform

these sixteen Srāddhas and not the *Pārvana* Srāddhas, should consistently with reason and popular feelings, be taken into consideration.

Besides, the doctrine of *Adrishta* which is universally believed by the Hindus as the fundamental article of faith, is opposed to any spiritual benefit being derived by the deceased from Srāddha ceremonies performed for him. *Adrishta* or the invisible dual force is the resultant of all good deeds and bad deeds, of all meritorious and demeritorious acts and omissions, done by a person in all past forms of existence and also in the present life, and it is this *Adrishta* which determines the condition of every soul i.e., is the cause of its happiness or misery; the state of a living being depends on his own past conduct.

And this affords the strongest argument for the view that only the conclusions set forth in the *Dāyabhāga* should be accepted, irrespective of the reasons whereby the same are sought by its author to be supported, which may not be cogent at all, nor necessarily acceptable to, or accepted by, the people, and that novel inferences deduced from them are not justifiable.

It would not be out of place here to enumerate the relations on whom the duty of performing the sixteen Srāddhas or *Preta-kriyā* is cast, in their order. The following order is deduced by Raghunandana in his *Suddhi-tattva* from a consideration of various texts:—

“(1) Eldest son, (2) younger son, (3) son's son, (4) son's son's son, (5) widow, (6) widow having a son too young to be capable of performing the ceremony, (7) unbetrothed daughter, (8) betrothed daughter, (9) married daughter, (10) daughter's son, (11) younger uterine brother, (12) elder uterine brother, (13) younger half brother, (14) elder half brother, (15) son of younger uterine brother (16) son of elder uterine brother (17) son of younger half brother (18) son of elder half brother (19) father, (20) mother, (21) daughter-in-law, (22) son's maiden daughter, (23) son's married daughter, (24) son's daughter-in-law, (25) son's son's maiden daughter, (26) his married daughter, (27) paternal grandfather, (28) paternal grandmother, (29) the paternal uncle, (30) and the like *sapinda* (on the father's side), (31) *Samānodaka*, (32) *Sagotra*, (33) maternal grandfather, (34) maternal uncle, (35) sister's son, (36) *sapindas* on the mother's side, (37) *Samānodakas* on her side, (38) widow of a different caste, (39) unmarried wife (continuous concubine?), (40) father-in-law, (41) son-in-law, (42) paternal grandmother's brother, (43) pupil, (44) priest, (45) preceptor, (46) friend, (47) father's friend, (48) fellow villager of the same caste who is paid for,—these forty-eight are in their order entitled and liable (to perform the *Preta-kriyā* of a male).”

It is worthy of special remark that "a son's daughter's son" or any other relation of the same kind, is not mentioned at all, although son's son's daughter is mentioned.

And it cannot but be admitted that the above order affords the strongest evidence of degrees of natural love and affection of the relations who are to perform the last services to the deceased.

The conclusion, therefore, to which we come, is that the capacity for spiritual benefit, such as is expounded by Justice D. N. Mitter, cannot and ought not to be made the basis of an order of succession, which is opposed not only to the feelings of the people but also to the natural development of law.

Natural love, and number of degrees of relationship.—Europeans among whom joint family system is unknown, may very well take the strength of natural love and affection between a man and his relations to be inversely proportional to the number of degrees by which they are distant from him. But the same can, by no means, be predicated of Hindus who live in joint families, the joint family system being the normal condition of Hindu society. It goes without saying that those who are associated together in times of joy as well as of distress, and who help and are expected to help each other whenever necessary, are tied together by bonds of union which cannot but be very strong in the nature of things, quite independent and irrespective of the number of degrees of relationship. I have already told you that the agnates, though distant, have bonds of closer union to be attached to each other than the cognates as a general body (*supra* p. 38.) Hence, although a son's daughter's son or a brother's daughter's son may, in the estimation of Europeans and of some English-educated Hindu "lawyers without Sanskrit," be deemed, having regard to the number of degrees of distance, to be very near and dear relations, yet they are in the estimation of the Hindus very distant relations, by reason of their belonging to different families; and it cannot but be admitted that amongst the majority of the Hindus who are followers of the Mitáksharā, all cognates, with the single exception of the daughter's son in case the deceased was separate, are considered to be inferior to the agnates, however distant, who are recognized as heirs in preference to all other cognates agreeably to the principle of propinquity which is the admitted criterion of the order of succession in the Mitáksharā School.

The custom relating to the observance of mourning affords the strongest possible evidence of the nearness of the *Sakulyas* and the *Samánodakas*: all the *Sakulyas* have to observe mourning at the death of a Hindu for the same period as his own son,

that is to say, 10, 12, 15, and 30 days respectively for the four castes in their order; it should be borne in mind that for the purpose of mourning, *sapindas* under the Dāyabhāga are those relations who are *sagotra sapindas* under the Mitāksharā, see D. B., xi, i, 41-42; remoter agnate relations residing in the same village do also *actually* observe mourning like the *Sakulyas*, though the period of mourning ordained in the Shasters, for them, is three days only, which is also the period for nearest cognates such as the daughter's and sister's sons, while the brother's daughter's son and the rest whom the Full Benches have introduced before *Sakulyas* are not required to observe mourning even for a single day.

But nevertheless, one of the unnatural consequences of the principle of spiritual benefit being supposed in the manner explained by the Full Bench, to be the criterion of the order of succession, has been, that some cognates are entitled to take in preference to agnates of the same degree—a result which is

Opposed to every system of Jurisprudence.—A student of comparative jurisprudence will find that at first cognates were not recognised as heirs at all, then in the course of progress they were recognised as heirs, but placed after all the agnates; then, some of them were permitted to have a position in the order of succession, in preference to more distant agnates; and the last stage of development has been, to abolish all distinctions between agnates and cognates: but it is nowhere found that cognates take in preference to agnates of the same degree with themselves.

Take for instance the Roman law: the Twelve Tables did not at all include the cognates in the category of heirs. In course of time when the family union became weaker, and importance began to be attached to the nearness of kin, irrespective of the family, the exclusion of all cognates from inheritance came to be regarded as unjust and as the survival of an archaic institution; the Prætor Urbanus recognized the heritable right of certain cognates under the pretext of giving them forms of action. And at last all distinctions between agnates and cognates were abrogated by Justinian.

The Mahomedan law also discloses similar development. The Sunni School appears to be anterior to the Mitāksharā on the point of development; for, it postpones all cognates without any exception to agnates however distant. According to this school, even the daughter's son is excluded from inheritance by the remotest agnate.

The Shia School, however, has abolished this distinction between agnates and cognates as regards the right of inheritance,

although the agnates still enjoy certain privileges showing their superiority to the cognates.

We find similar development in Hindu law to a certain extent. Manu does not recognize the cognates as heirs at all; the daughter's son mentioned by Manu to be equal to a son's son, refers to the *appointed* daughter's son—a kind of adopted son who is an agnate, and not a cognate.

Cognates are, later on, recognized as heirs for the first time, by Yājñavalkya who places them after the agnates. Then the Mitāksharā made a change in the law by giving the daughter's son a very superior position in the order of succession, as has already been said; and the Dáyabhāga has given to some other cognates a position in preference to many agnates.

The Hindu law, however, has not yet arrived at that stage in which the distinction between agnates and cognates is abolished, by reason of the joint family system, which is the foundation of the distinction, still prevailing in Hindu society.

But the development of law, whereby cognates are preferred to agnates of the same degree with themselves, is quite unnatural and unprecedented in the history of law; for instance, son's son's daughter's son taking in preference to son's son's son's son, brother's son's daughter's son taking in preference to brother's son's son's son, and the maternal great-great-grandfather's descendants taking in preference to paternal great-great-grandfather's descendants. It appears so unreasonable that the High Court did at first refuse to sanction it, 24 W. R., 229. This decision was subsequently overruled by a Full Bench, the judges of which did not decide the question but thought themselves bound by the judgment of the first Full Bench, although the only question before the latter was, whether a brother's daughter's son and the like were heirs at all.

Case-law and altered order of succession.—In the case of *Gurugovinda, v. Anund Lall*, 5 B. L. R., 15, = 13 W. R., F. B., 49, the uncle's daughter's son was held to be an heir and it was admitted by Babu (subsequently Justice) Rameschandra Mitra that if he whose claim was resisted by his client be heir, he would succeed in preference to his client who was a *Sakulya*; and the reason for this admission seems to have been that if the doctrine of spiritual benefit, upon which Justice D. N. Mitter wanted to base that claimant's heritable right, be correct, then he must take to the exclusion of *Sakulyas*. It did not strike any one then that the said claimant might be an heir, yet he might hold the same place under the Bengal School as under the Mitāksharā School. It is, however, clear that technically speaking, this Full Bench did not decide the question as to the exact position of the paternal uncle's daughter's son in the order of succession.

However that may be, the result is that all the second and the third class Dāyabhāga *Sapindas* (see *supra* p. 29 and the tables at pp. 31-32) may be contended, according to the reasons set forth in the judgment of justice D. N. Mitter, to be preferable to the *Sakulyas*.

Although Full Benches are said to settle doubtful points of law, yet the effect of the above Full Bench decision has been to unsettle the whole law of inheritance.

It should be observed that eight daughter's sons were by necessary implication recognised by that Full Bench as heir: they are, (1) son's daughter's son, (2) son's son's daughter's son, (3) brother's daughter's son, (4) brother's son's daughter's son, (5) paternal uncle's daughter's son, (6) paternal uncle's son's daughter's son, (7) paternal granduncle's daughter's son, (8) paternal granduncle's son's daughter's son.

The precise position of these in the order of succession has been the subject of dispute in many cases. The contention on behalf of them has been that the two descendants of the *propositus* should succeed in preference to the parents and their descendants, and that the two descendants of the father should take in preference to the grandfather, and so on.

But this contention could not be accepted and given effect to, except by overriding the order given in the Dāyabhāga. The first case on the point was that of *Gobindprasad v. Mohes-chandra* 15 B.L.R., 35=23 W.R. 117, which was decided by two eminent Judges of the Calcutta High Court, namely, Chief Justice Sir Richard Couch and Justice Ainslie, who held that these eight daughter's sons cannot be placed before the paternal great-grandfather's descendants, including his daughter's son (No. 24 *supra* p. 186); the competition in that case was between the brother's daughter's son and the paternal grandfather's great-grandson, and the latter was held preferable.

The correctness of this decision was impeached in many subsequent cases, but it has been uniformly followed: see 4 C. S., 411 and note, 11 C. S., 343, 15 C. S., 780; besides, there are many unreported cases.

But nevertheless some judges of Mofussil courts misunderstand the effect of the above rulings of the High Court, and commit errors by following the arguments in the judgment of Justice D. N. Mitter.

The order of succession among these eight daughter's sons is the order in which they have been enumerated above: 10 C. L. R., 484.

There has not, up to the present day, been any case of competition between these eight daughter's sons and the maternal relations.

The order of succession amongst the maternal relations who come within the *sapinda* relationship expounded by Justice D. N. Mitter is in the order in which I have numbered them in the genealogical tree, *supra* p. 32. It must be exactly similar to the order amongst the three paternal ancestors and their descendants, excepting this that the three female ancestors are not recognized as heirs.

The question whether the eight daughter's sons and the maternal relations other than the maternal grandfather and his three descendants, should be preferred to the *Sakulyas* has not, as I have already said, actually been judicially discussed and decided by the High Court in any case.

In the case of *Kasinath Roy*, 24 W. R., 229, in which there was a competition between the brother's son's son's son and the brother's son's daughter's son, the former who is a *sakulya*, was preferred to the latter who is a *sapinda* according to Justice D. N. Mitter's exposition of the principle and the order of succession. The learned judges could not accept the view that a cognate should take to the exclusion of an agnate of an equal degree.

The correctness of this decision was called in question in the case of *Digumber v. Motilal* 9 C.S., 563, in which the competition was between the brother's daughter's son and the great-great-great-grandfather's great-great-great-grandson; and the question was referred to a Full Bench for their consideration. But this Full Bench refused to judicially decide the point, as the learned judges thought themselves bound by the decision of the first Full Bench, although the judges thereof were not called upon to decide the point, as it was not at all referred to them.

Thus has arisen an unsatisfactory and abnormal state of the law, in which certain maternal relations whose very existence may be unknown to the deceased proprietor, would become his heirs in preference to the *Sakulyas* living, it may be, in the same house with him and regarded by him as near relations.

It may be asked does a Hindu in the ordinary state of things, know even the existence of the daughter's son, of the son and the grandson of the maternal great-grandfather or great-great-grandfather, or even of the son and the grandson of the maternal grandfather? The answer is obvious. Any one acquainted with the customs, manners and habits of the Hindus, and pausing to think about the matter, cannot but wonder how these daughter's sons could be preferred to *Sakulya* relations who have to observe mourning at the death of the deceased proprietor for the same period as his own son.

The question is one which ought to be judicially considered,

and the law enunciated according to the true construction of the Bengal commentaries, by a Full Court of all the judges; and there is a precedent for this course. If, however, the High Court be not disposed to reconsider and overrule the Full Bench decisions, the Legislature ought to be moved to codify the law consistently with the feelings of the Hindus of Bengal, in consultation with the learned Pandits and some English-educated Hindu lawyers.

Some explanations.—The male issue take *per stirpes*; and as regards them, the right of representation obtains down to the third degree.

But the sons of different daughters, as well as all collateral relations of equal degree take *per capita*, nor is in their case the right of representation.

A relation claiming to be an heir must be in existence, at the time when the succession opens: subsequent birth of a nearer heir cannot have the effect of divesting the estate already vested in a more distant heir: *Kalidas v. Krishan*, 2 B. L. R., (F. B.), 103.

The nature and incidents of the estate taken by the female heirs in the property inherited by them from their male relations, shall be discussed in detail, later on.

The preference based upon whole blood when two relations are in other respects equal, appears to apply to all collateral relations according to the *Dáyabhága*. But as the doctrine of spiritual benefit is deemed in modern decisions to be the sole criterion for deciding every question relating to inheritance in the Bengal School, it has accordingly been held (11 C. S. 69) that a half sister's son is entitled to inherit together with a full sister's son, there being no difference in the amount of spiritual benefit conferred by them respectively. But see *Sríkrishna's Recapitulation supra* p. showing that nearness of the whole blood should be preferred—a proposition based upon express texts of the *Smṛiti*;—D. B., xi, v, 10, see *supra* p. 173, and D. T., xi, § 63. Upon the authority of this decision, the preference on this ground is to be confined to the nine collaterals among the first class *Dáyabhága sapindas*, such as a brother, an uncle, or a granduncle and their descendants; it will not apply to any other relations.

Re-union after separation is another cause for preference. This subject has already been dealt with in Ch. vii.

The effect of the operation of these two grounds of preference in the cases of brothers, nephews and uncles is as follows:—A re-united brother or nephew or uncle, of the half blood, respectively, succeeds together with a brother or a nephew or an uncle, of the whole blood, if the latter is not re-united: the

ground of one's being a relation of the whole blood, is counter-balanced by that of the other's being re-united.

But the preference has been extended by the case-law to sons of re-united coparceners, see *supra* p. 117.

The inheritance of the preceptor, a pupil and a fellow-student has under the altered state of society become almost a thing of the past. Do not, however, think that we may become heirs to each other; nor that the *Dīksha Guru* can come under the term 'preceptor.'

The relation between the preceptor and a pupil was a very strong one in old times, when a pupil had to live with the preceptor as a member of his family, and to procure the maintenance of himself and his preceptor by begging alms, a practice now found in Burma, which is calculated to drive out all vanity and conceit from the mind of boys.

Examination of the Principle of Spiritual Benefit.

At one time it was thought that the doctrine of spiritual benefit is the key to the Hindu law of inheritance. It is now, however, admitted on all hands that the doctrine has nothing whatever to do with the *Mitāksharā* law of inheritance. But you must not think that the *Mitāksharā* is silent about the *śrāddha* ceremonies forming the foundation of the doctrine. On the contrary you will find in the *Achāra-kānda* a minute and exhaustive description of the various matters concerning those ceremonies. But the author of that treatise does not even allude to those ceremonies while dealing with inheritance, so as to imply any sequence between the two. There are, however, a few passages in that part, implying rather the converse of what is understood by the doctrine of spiritual benefit: in other words, relations that become heirs are required to perform the exequial ceremonies of the deceased; but they are not held to become heirs because they confer spiritual benefits.

By the expression "exequial ceremonies" I mean the sixteen *śrāddhas* ending with the *sapindikāraṇa* ceremony. These are the most important ceremonies, but only one of them is (*supra* p. 199) regularly performed by every Hindu that has not openly renounced Hinduism. The last ceremony has, as I have already said, the effect of uniting the deceased with his departed paternal ancestors in the next world. But for this, his spirit would have roved over the earth, in something like solitary confinement. These ceremonies are required to be performed by relations male or female in a specified order, the next in order being competent to perform in default of the first. Some of these relations, however, are not in the category of heirs, see *supra* p. 200.

The author of the *Dáyabhāga* deals with the order of succession in the eleventh chapter of that treatise. In laying down the order he professes to interpret certain texts of the sages, which set forth the order to some extent by *naming* the relations, and then end with generic terms; and he refers to the capacity for conducing to the spiritual benefit of the deceased as *one* of the many reasons in support of his exposition of those texts.

The author does not, however, allude to the above-mentioned sixteen *śráddhas* or to the *ekoddista śráddha*, in considering the capacity of a relation to confer spiritual benefit. He confines his attention to the *párvana śráddha* alone for that purpose. I have already said that these ceremonies are regularly performed by none: and although the unwillingness of the people to regularly perform the ceremonies, has given rise to the rule, that these may be performed once for a year, and a day named *mahálūyá* is set apart for that purpose, still very few Hindus of the present day observe these ceremonies. This omission is rather to be regreted and is due mainly to the ignorance of the people in general as to what is meant by the ceremonial conducted in Sanskrit. They are calculated to exercise a very salutary influence on the human mind, by forcing on it the idea of the vanity of the world, like a walk in a cemetery.

You will be in a position to clearly understand the doctrine of spiritual benefit if you examine how the author of the *Dáyabhāga* makes use of that theory. The following is a summary of the references in the *Dáyabhāga* to this principle:—

1. A grandson by a predeceased son, and a great-grandson whose father and grandfather are both dead, inherit together with a son. The reason assigned is, that these three confer equal amount of spiritual benefits by performing the *párvana śráddha*, ch. iii, s. i., 18.

A grandson whose father is alive cannot perform the *párvana*, so he cannot take, ch. iii, s. i., 19. Potential capacity is here disregarded.

You will remark that a son offers three oblations, a grandson two, and a great-grandson one, but this difference in the number of oblations is taken to be of no effect. It is also to be noticed that when they confer equal amount of spiritual benefit, why do they not take *per capita*, if this doctrine be the sole criterion of inheritance?

2. Widow succeeds to the state of the *sonless* husband, by virtue of express texts. Conflicting texts are referred to. They are reconciled by holding that the contrary texts do not intend to lay down the order of succession but to enumerate the heirs. You will bear in mind that from these texts the author of the *Mitākshará* deduces three different modes of devolution.

The author of the *Dáyabhāga* in ch. xi, s. i., 31—44 invokes the aid of the doctrine of spritual benefit in support of his conclusion in favor of the widow's succession. He explains the term 'sonless' to mean, destitute of son, grandson and great-grandson, on the ground of spiritual benefit. This latter position is again supported by an exposition of the *sapinda* relationship, according to which the first class *sapindas* only may come under that term. He further states that next to the male issue the widow may confer spiritual benefits by practising austerities; and adds that she might cause her husband to fall to the lower region by leading a vicious course of life for want of wealth.

The widow cannot perform the *párvana sráddha*.

3. Daughter's succession is based upon express texts. She herself cannot confer any spiritual benefit, but her son may do so. The daughters that are sonless and not likely to have sons are excluded.

The maiden daughter is preferred to others; as her marriage is requisite for the spiritual welfare of her departed paternal ancestors, who would otherwise fall to a region of torment. But there is an express text for this preference.

If the spiritual benefit derived from *sráddhas* were the only criterion, the daughter's son ought to have been held preferable to both maiden and married daughters.

4. Daughter's son. There are express texts in favor of his succession. There are also texts to the effect that he confers peculiar spiritual benefit like the son's son. These texts, however, really refer to the appointed daughter's son *i.e.*, a kind of adopted son.

5. Father's succession is based upon express texts. He is postponed to the daughter's son, because he offers two oblations and the daughter's son three.

You will observe that in this instance the potential capacity alone is looked to. The daughter's son may not actually present any oblation at all. For if his father be alive he is not competent to perform the *párvana sráddha*, and if he predecease his father he can bestow no spiritual benefit at all by offering oblations. The daughter's son's son does not offer any oblation.

You will bear in mind that the *párvana sráddha* is not separately performed in honor of the maternal ancestors. It is a ceremony in honor of the paternal ancestors alone. When it is performed, then the maternal ancestors also are worshipped, but not in all cases.

According to the doctrine of spiritual benefit, the father and the paternal uncle ought to have succeeded together, as both of them offer two oblations.

6. Mother's right is based upon express texts. Reasons for preferring her to a brother are, gratitude in return for secular benefits received,—a new factor, and her capacity to confer spiritual benefits by giving birth to sons.

She can inherit when a widow, and if she has no male issue then, she cannot even indirectly confer any spiritual benefit.

In strict accordance with the doctrine of spiritual benefit, as understood by the Full Bench, she ought to have been postponed to many others.

7. Brother's succession after the parents is expressly mentioned in texts. There is an express text for the preference of whole blood. An additional reason assigned is that the full brother offers oblations to the deceased's own mother to whom he was bound to present oblations in the *pārvana śrāddha*, whereas the half brother offers to his own mother and not to the mother of the deceased.

Following the spiritual benefit theory strictly, a re-united half brother could not be held to succeed jointly with a full brother not re-united. Nor could re-union be taken to give preference in other cases.

The oblation presented to the mother is a new factor.

The full brother offers therefore six undivided oblations or rather nine: three to paternal male ancestors; three to the mother, the paternal grandmother and great-grandmother; and three to the maternal ancestors. Still he is postponed to the father who offers only four, and to the daughter's son who offers only three.

8. After the brother comes the brother's son under express texts. He offers two oblations. A full brother's son offers two more oblations to two female ancestors while a half brother's son presents only one such oblation to the deceased's paternal grandmother. This is set forth as an additional reason for the preference of the former.

Thus far the order of succession is the same as under the *Mitāksharā*, with the slight difference as to the order between the parents and the inheritance of barren and childless widowed daughters.

9. Then comes the brother's grandson, he is not expressly named but is included under the term *gotraja*. He offers one oblation.

The brother's son and grandson are preferred to the paternal uncle who offers two oblations inasmuch as they present oblations to the father who is to be principally considered.

The brother's great-grandson being the fifth in descent, offers no undivided oblation and therefore cannot take now.

10. The sister's son comes in next. He presents three oblations.

11. Then the author of the *Dáyabhága* lays down generally that the grandfather's and great-grandfather's descendants inclusive of their daughter's son, will take in the same way as the father's descendants.

The reasons assigned for the succession in the above order, of the sons of daughters of the three paternal ascendants, are that they ought to take in the proximity of offering oblations and that they are included under the term *gotraja* in the text or *Yájnavalkya*.

The word *gotraja* is taken in the *Mitákshará* in the sense of *sagotra* or agnatic relation. The author of the *Dáyabhága* takes it in its literal sense, namely, descended from the *gotra*. In this sense the sons of daughters born in the family may be called *gotrajas*.

12. Then the author says that in default of the great-grandfather's descendants including his daughter's son, who offer oblations enjoyed by the deceased, the maternal uncle and the like succeed. Because *Yájnavalkya* includes them under the term *bandhu*, and because they confer spiritual benefits upon the deceased by performing a duty which the deceased was bound to perform, namely, by presenting oblations to their own paternal ancestors who are the maternal ancestors of the deceased.

He says that the uses of wealth are two, enjoyment and charity. When it cannot conduce to the enjoyment of the deceased it ought to be appropriated to charitable purposes such as are calculated to confer spiritual benefit upon the deceased. He adds that the taking of the wealth by the maternal uncle and the like furnishes them with the means of presenting oblations to the maternal ancestors to whom the deceased was bound to give oblations; and the deceased is benefitted by *gifts* of oblations to maternal ancestors by the maternal uncle and the like.

In ch. xi, s. vi, paras. 12-20 and 28-33, there is a lengthy discussion on this subject. The real difficulty of the author, and the way in which he meets the same, will be better understood, if attention be paid to the following two texts, one of *Yájnavalkya* and the other of *Manu*.

(1) The widow and the daughters also, both parents, brothers likewise, their sons, the gentiles (*gotrajas*), the cognates (*bandhus*), a pupil and a fellow-student: in default of the first among these the next in order is the heir.—*Yájnavalkya* (p. 49.)

(2) To three must libations of water be made; for three is the offering of funeral cake ordained: the fourth is the giver of the same; the fifth has no concern in them. To the nearest

sapinda the inheritance next belongs. After these the *sakulyas* or gentiles, the preceptor or the pupil.—*Manu* (p. 16.)

You will mind that according to the plain meaning of the text of Yājñavalkya, the cognates or *bandhus* can be heirs only in default of the gentiles. And this is the real difficulty in the way of the introduction of the maternal uncle and the rest before the *sakulyas* or gentiles.

The expedient hit upon by the author of the *Dáyabhāga* is this. *Manu* does not name the cognates in the category of heirs. But there is a maxim that no code of law can be accepted if contrary to *Manu*. Therefore in order that *bandhus* who are mentioned by Yājñavalkya may become heirs, we must hold that *Manu* also has mentioned them by implication. And the text—"To three must libations, &c."—is taken by the author to include the cognates by implication. Agreeably to this view the cognates come first in *Manu's* text and then the *sakulyas*. The author means to say that neither the enumeration thus obtained, nor the enumeration by Yājñavalkya of gentiles and cognates one after the other, does indicate the order of succession. But the order is to be determined by the text "To the nearest *sapinda* the inheritance next belongs." The term 'nearest *sapinda*' is interpreted by the author to mean, the greatest-spiritual-benefit-giver.

According to the author of the *Dáyabhāga*, the cognates to whom he has given a position before the *sakulyas* confer greater amount of spiritual benefit than the latter.

They are the daughter's son, sister's son, father's sister's son and grandfather's sister's son, as well as the maternal uncle and the like.

The term 'maternal uncle and the like' has been explained by Śrīkrishna and Raghunandana, to mean the maternal grandfather, the maternal uncle, his son and grandson. The expression *traipurushika-pinda* used by the author of the *Dáyabhāga* in the course of the argument, and the principle of reciprocity may have influenced this explanation.

13. The *sakulyas* come after the maternal uncle and the like. There are express texts, for their succession. They also confer spiritual benefit by offering *pinda-lepas* either to the deceased himself or to those to whom the deceased was bound to offer such oblations.

The doctrine of spiritual benefit is not referred to in dealing with the succession of the *samānodakas* and the rest.

14. After having completed the order of succession, by way of explaining the texts cited, the author does in paras. 28-33, again return to the discussion of the right of the cognates to

whom he has given a preferable position in the order of succession. For therein he principally differs from the Mitáksharâ. He argues that the *order* of succession laid down by him agreeably to the theory of spiritual benefit is the proper one : xi, 6, 30.

Then he concludes by saying that even if the learned be not satisfied that the *doctrine* is deducible from the texts of Manu, still the *order* of succession as laid down by him is supported by them.

Sríkrishna's comments on the above are, that according to the doctrine of spiritual benefit, strangers might come in as heirs ; for, any person by throwing into the waters of the Ganges the ashes of the deceased's body after cremation, may confer upon the deceased inestimable amount of spiritual benefit. This difficulty induced the author to make the last mentioned remark.

15. I have already said that the order of succession amongst the paternal grandfather's and great-grandfather's descendants is not laid down *in extenso* by the author of the Dáyabhága. But Raghunandana and Sríkrishna place them in the following order,—grandfather, grandmother, uncle, uncle's son, uncle's grandson, father's sister's son, great-grandfather, great-grandmother, granduncle, his son, grandson and grandfather's sister's son,—following the analogy of the order in which the parents and their descendants take. And this is indicated by Jímátaváhana in ch. xi, sect. iv, paras. 4–6.

This order is not consistent with the oblation theory. But nevertheless this order is laid down by the author of the Dáyabhága.

Upon a review of the above references to the capacity for conferring spiritual benefit, it is very difficult to see how a clear and consistent principle can be deduced from them ; or how may it be said that it is the key to the law of inheritance. The other heirs after the *sakulyas* do not confer any spiritual benefit. As to libations of water, they are offered by strangers as well as by relations ; nor is any authority cited, supporting the rendering of the term *samánodakas* into those connected by libations of water.

It has, however, been asserted that the whole of Chapter XI of the Dáyabhága is nothing but a mere elaboration of the doctrine of spiritual benefit. But with the greatest deference to those that take this view, I say that I fail to see how such a conclusion can be come to on a perusal of that chapter. The object of the author appears beyond the shadow of a doubt to have been, to lay down a particular *order* of succession, and to invoke the aid of that doctrine merely to fortify his positions. That doctrine itself has nowhere been fully and completely explained, nor independently dealt with, but has only been in a

subordinate manner referred to in the course of the arguments put forward in support of his positions.

And it may very fairly be doubted whether the induction of the doctrine of spiritual benefit, and the generalizations, made by the Full Bench in *Gurugovinda Shaha Mundul's* case, are correct; when these are admittedly inconsistent with the order of succession, specified by the author of the *Dáyabhāga*. And I may repeat that I have not been able to find anything in that work, from which the relative amount of spiritual benefits conferred by two relations, can be ascertained in a case in which we have not the opinion of the author himself; reading, of course, the work in the way in which the Privy Council says it should be read:—"but even if the words were more open to such a construction than they appear to be, their Lordships are of opinion that what they have to consider is not so much what inference can be drawn from the words of *Catyáyana's* text taken by itself, as what are the conclusions which the author of the *Dáyabhāga* has himself drawn from them." (5 C. S. 776.)

The doctrine appears, as I have already said, to have been introduced by the author of the *Dáyabhāga* as a mere pretext for assigning in the order of succession a higher position to some dear and near cognates who, under the *Mitákshará*, are all postponed even to the most distant agnates,—a pretext similar to that under which the *Prætor Urbanus* of Rome recognized the heritable rights of cognates.

Too much appears to be made of this doctrine, for the sole object of recognizing the heritable right of the remaining cognates about whose position in the order, the author of the *Dáyabhāga* is silent, and of giving them a position preferable to distant agnates.

As to the cognates other than those named by all the authorities of the Bengal School as heirs before the *Sakulyas*, their order is no doubt, not mentioned in the *Dáyabhāga*. But that does not show any intention to exclude them unless the enumeration of heirs in that treatise be held to be exhaustive.

Two questions arise with reference to this point (1) How is their inclusion to be reconciled with their omission in the enumeration of order? (2) Where are they to be placed?

Before proceeding to consider these questions, it ought to be mentioned that by the term cognate I mean to include all those that are included under the term *bandhu* in the *Mitákshará*. They are divisible into those that confer spiritual benefits, and those that do not.

The Full Bench decision in *Guru Govinda Shaha Mandal's* case is silent as to the second class; and the first class are held to

be included in the category of heirs by the principle of spiritual benefit.

Now the term *bandhu* occurs in the text of Yájnavalkya, laying down the order of succession. That text has been cited by the author of the *Dáyabhága*, as an authoritative one while opening the subject of succession, ch. xi, s. i., 4, and its authority has been invoked throughout the chapter. Maternal uncle and the like are said by the author to come under this term *bandhu*. But no explanation of the term has been given so as to enable us to understand who else are included by that term. The term *bandhu* has been explained in the *Mitákshará*, a work of the highest authority in all the schools not excepting Bengal where however it yields to the *Dáyabhága*, on points in which they differ. But when the *Dáyabhága* is silent, the *Mitákshará* is to be consulted in the Bengal School as well. This has been laid down by the Privy Council at least in two cases. (See p. 15 and the Unchastity case.) Hence all relations that are *bandhus* under the *Mitákshará* are also heirs in Bengal. With this difference that the sister's son, the father's sister's son and the like who are descended from agnatic relations are included by the author of the *Dáyabhága*, under the term *gotraja*.

The enumeration of the distant heirs was not the object of the author of the *Dáyabhága*. It is rather given by way of digression from the subject he was considering. He was contending for the higher position of certain cognates, and in doing so he cited certain texts, bearing upon the order of succession; and as a commentator, he offered parenthetically his explanations of the same, and then returned to his subject with which he concluded. It would therefore, appear that he intended to leave the distant succession in the same state in which it was in the *Mitákshará*. This view is supported by Raghunandana who introduces the cognates again after the agnates.

As to the precise position, there would be no difficulty whatever if the rule contained in the *Mitákshará* and the *Dáyatattva* be followed. But this would be opposed to our present sense of natural justice. The expression natural justice, means, if it means anything definite, the speaker's sense of what ought to be.

The question has in several cases arisen before the High Court with reference to the eight relations beginning with the son's daughter's son, four of whom may offer two oblations, and the rest one oblation, to be partaken of by the deceased.

I have already told you that it is now settled by the High Court that these relations cannot be placed before the great-grandfather's daughter's son.

The contention therefore must now be confined to this posi-

tion that they are entitled to take before the relations on the maternal side and before the *sakulyas*.

Their position before the maternal side is in direct opposition to what the author of the *Dáyabhāga* expressly says. The author has laid down that the maternal uncle and the like are to succeed after the great-grandfather's daughter's son. When the author of the *Dáyabhāga* says so, we are bound to conclude that after the great-grandfather's daughter's son, the maternal uncle and the like confer the greatest amount of spiritual benefit, admitting that to be the sole criterion of inheritance. Both these sets of relations confer spiritual benefit, and we have no reason to assume, in the face of what is said by the author, that the maternal uncle and the like confer a lesser amount of benefit. There is nothing in the *Dáyabhāga* from which directly or by implication such a conclusion can be deduced. See ch. xi, s. vi, para. 20.

Besides, there is no other ground for preferring the brother's daughter's son or the nephew's daughter's son to the mother's brother.

A plausible argument, however, may be raised in favour of the succession of the eight relations before the *sakulyas*, but there is not an iota of reason for placing them before the maternal uncle and the like.

The competition between a maternal uncle or the like on the one hand, and any one of the above eight relations on the other, has not yet arisen in any case.

The next point for consideration is whether those eight relations and the maternal relations other than those specified above,—who are *sapindas* according to the Full Bench,—are to be preferred to *sakulyas*.

It is contended that the three classes of *sapindas* must, according to the doctrine of spiritual benefit, be held to come before the *sakulyas*. The former are assumed to confer a greater amount of spiritual benefit than the latter.

Let me once more draw your attention to the ceremony of *pārvana śrāddha*, the foundation of the doctrine. A person does, according to that ceremony, present three oblations to his father, paternal grandfather and great-grandfather; three to his mother, paternal grandmother and paternal great-grandmother; three to his three maternal male grandsires; and three *pinda-lepas* or divided oblations to his 4th, 5th and 6th paternal male ancestors in the male line. And by so doing he confers spiritual benefits on them. Hence a person is bound to confer spiritual benefits on his six paternal male ancestors, on his three paternal female ancestors and on his three maternal male ancestors. Those that confer spiritual benefits on these ancestors of a person

are held to confer spiritual benefits upon him. A person after his death partakes of undivided oblations presented to those ancestors with whom he is united by the *sapindā-karana* ceremony. Such ancestors must be his three *sagotra* male ancestors i.e., his father, paternal grandfather and great-grandfather. While dealing with the *sapinda* relationship, I have pointed out to you that such ancestors are not necessarily his three immediate ascendants, but may consist of his 4th and 5th ascendants, under certain circumstances. The paternal great-grandfather may be considered to offer *pindas* enjoyed by the deceased agreeably to the foregoing rule. And the deceased becomes actually the *sapinda* of the 4th and even of the 5th ancestor.

Spiritual benefit is therefore conferred in two ways (1) by offering an undivided oblation to the deceased himself or to those with whom he partakes of undivided oblations (2) by conferring spiritual benefit upon those on whom the deceased was bound to confer spiritual benefit, and upon the deceased by offering divided oblations.

A person conferring spiritual benefit in the first way is assumed to confer a greater amount of spiritual benefit than all relations conferring such benefits in the second way. It is further assumed that no *sakulyas* can confer spiritual benefit in the first way.

There is nothing in the *Dāyabhāga*, expressly or impliedly, supporting the first assumption. On the contrary the position assigned to the maternal uncle and the like just after the great-grandfather's daughter's son, negatives such an idea. As to the second, suppose a man dies during the lifetime of his father, then he is united by the *sepindīkaran* ceremony with his paternal grandfather, great-grandfather and great-great-grandfather and suppose the last to have a great-grandson living, then this great-grandson offers an undivided oblation to the great-great-grandfather, and this oblation is participated in by the deceased. The second assumption too proves to be incorrect.

The author of the *Dāyabhāga* does nowhere lay down as a general rule that the amount of spiritual benefit varies directly as the number of oblations, or that an oblation enjoyed by him is more valuable than oblations offered to ancestors to whom he was bound to present oblations, or that undivided oblations are of greater value than divided ones.

There is, however, only one sentence, used by the author of the *Dāyabhāga* in the course of an argument, that does apparently seem to support the last of the three propositions mentioned above: and that is the slender basis upon which an argument may be based for the exclusion of the *sakulyas* by the three

classes of *sapindas*. See ch. xi, s. vi, 17. But that is not his conclusion; had it been so, it would not still have supported the above position in its entirety.

His conclusion or rather the re-statement of his position set forth in paragraph 12, is contained in paragraph 20; paragraphs 13-19 contain his argument for that position, which is summarised in paragraph 19, and it is, that the cognates that offer *trai-purushik pinda* are to be preferred to the *sakulyas*. Everything therefore hinges on the meaning of the expression *trai-purushik pinda* or *pinda* offered to three *purushas* on the paternal or maternal side. Now so far as I am aware of, the term *purusha* is used in Sanskrit law-books to denote an ancestor; and where a numeral is prefixed to the term, such as in the phrase 'three *purushas*' or 'seven *purushas*,' the person with reference to whom the expression is used is taken as one of the three or seven. A brother or a son cannot be deemed a *purusha* of a person. Now if this is correct, then a person may be said to offer *trai-purushik pinda*, if he offer three *pindas* to the deceased and his two ancestors, or to his three ancestors only.

Now a brother's daughter's son can by no means be held to offer *trai-purushika pinda*. The brother's daughter's son offers one *pinda* to the brother, another to the father and a third to the grandfather; so he offers *dvai-purushik pinda* or *pindas* to two ancestors only, namely, the father and the grandfather of the deceased. Similarly the son's daughters son, offers to the deceased and his father only. You must bear in mind that these daughter's sons offer no *pinda-lepa* or divided oblations to their remoter maternal ancestors.

It may be objected that how may then the maternal uncle's son be said to offer *trai-purushik pinda*, he offers one oblation to the maternal uncle, another to the maternal grandfather and a third to the maternal great-grandfather, so he offers to two ancestors only. This objection may be obviated by the circumstance that he offers *pinda-lepas* to his remoter ancestors, and so he may be taken to offer *trai-purushik pinda*. This view is supported by what is said by the author in another place. Besides the maternal uncle and his two descendants confer by their very birth inestimable benefit on the three maternal ancestors of the deceased on whom he was bound to confer spiritual benefit.

But still another objection arises, namely, how can the maternal grandfather be said to present *trai-purushik pinda*? He offers *pindas* to his three ancestors who are also the ancestors of the deceased, although the deceased was not bound to confer spiritual benefit upon the third ancestor of his maternal grandfather. But it should be noticed that the author does not men-

tion the maternal grandfather by name, the expression used by, the author of the *Dáyabhága* is, 'maternal uncle and the like., Raghunandana places him before the maternal uncle, following the analogy of the father's succession before the brother. The reason seems to be that the maternal uncle and the like can confer no spiritual benefit so long as the maternal grandfather is alive; the maternal grandfather is nearer than his descendants; and the wealth taken by him will ultimately enure for the benefit of his descendants. The truth is that capacity for spiritual benefit is only a mere pretext, and has already been shown to be not consistent.

The traditional interpretation of the *Dáyabhága* supports the above exposition of the expression '*trai-purushik pinda.*' The only cognates, to whom the author of the *Dáyabhága* was all along understood to assign a higher position, were the daughter's son, the sister's son, the father's sister's son, the grandfather's sister's son, the maternal grandfather, the maternal uncle, his son, and his grandson. If the intention of the author were to include also the brother's daughter's son and the rest, he would have named at least one of them, while there were so many occasions for doing it in the course of the arguments.

As to the eight relations, namely, the sons of daughters born in the family, you will observe that their capacity for conferring spiritual benefits may be merely potential, and even when it is actual, it ceases with their own existence: they can leave no descendant that can conduce to any kind of spiritual benefit of the deceased. There is no reason why the duration of the capacity should not be taken as a factor in calculating the amount of benefit. With respect to this point the *sakulyas* are superior to these eight relations. With regard to the sons of the daughter of the *propositus* and of his three ascendants, there is an express text laying down that a daughter's son like a son's son confers peculiar benefit on his maternal grandfather from the moment of his birth. So these latter are in a different position. But the above factor may have influenced the author of the *Dáyabhága* in laying down as he has done in one passage, that even the daughter's son is entitled to a life-interest in the estate inherited from his maternal grandfather: ch. xi, sect. ii, para. 31. You must not, however, mistake this for the law on the subject. Because the author having laid down that, goes on to say 'or the female heirs will take a life-interest.' Our Courts have given effect to the latter alternative only. The daughter's son is now held to acquire an absolute title.

The position of all the second and third class *sapindas* before the *sakulyas* would be most anomalous.

Suppose A and B are two brothers, B died leaving a son's son x and a daughter's son y or a son's daughter's son z ; then A dies leaving no other heir than B's descendants. If the above order were to be accepted, then B's estate will descend to x to the exclusion of y or z ; but the estate of his brother A will go to y or z to the exclusion of x .

I have explained to you how some of the *sakulyas* may come under the term *sapinda*. So the above order would be opposed to this. Besides, the benefits conferred upon the 4th, 5th, 6th ancestors must at least in one case, be taken to be superior. The paternal great-grandfather is a preferable heir, but he offers oblations to those ancestors only.

The grandson's, the nephew's, the uncle's son's, and the grand-uncle's,—daughter's sons are equal in degree respectively to their son's sons. But the former are *sapindas* and the latter *sakulyas*. Similarly the maternal great-great-grandfather and his descendants are equal in degree to the paternal great-great-grandfather and his descendants. But the former are *sapindas* and the latter *sakulyas*. We shall have to prefer cognates to agnates of the same degree. It ought to be remarked that the maternal great-great-grandfather cannot confer any spiritual benefit whatever.

When there is a competition between two relations equal in degree, one of whom is a cognate and the other an agnate, to prefer the cognate to the agnate would be opposed to every system of jurisprudence. Comparative jurisprudence tells us that the cognates were not originally recognised as heirs at all; their claims were admitted as society advanced; at first they had assigned to them the lowest position, which continued to become higher with the progress of civilization; and the last stage of development was the abolition of all distinctions between the agnates and the cognates. Look to the Roman law and its successive stages of development, to the two schools of Mahomedan law, to the Mitāksharā law in force in every part of Hindustān except in Bengal proper, as well as to the Dāyabhāga law so far as it appears to be settled; and you will be convinced of the truth of what is said above. According to the Sunni School of the Mahomedan law, still followed by the greater portion of the Mahomedan community, even the daughter's son is postponed to the most distant agnate. And we fail to find anything peculiar to the Hindus of Bengal to account for the abnormal preference of the above-mentioned cognates, such as would result from the view taken by some, of the oblation theory.

The Hindu law of inheritance as it is, may not in many respects commend itself to Europeans, who are so advanced in civilization. Some of the educated natives also may feel it to

be contrary to natural justice. And we too may endorse the same view. But nothing will be farther from truth than to mistake our own individual feelings for those of the Hindu community at large. Most of what we call natural, originate in acquired habits of thought. The feelings of a people are moulded and shaped by its peculiar manners, customs and institutions. What is suited to the feelings of an imaginative people may be perfectly unsuitable to an objective race. What is suitable to an agricultural or pastoral nation may be altogether unsuited to a commercial people. What is agreeable to a community in its infancy may be quite disagreeable to it in a later stage of development. In the infancy of a society when the government could not be strong, and the protection of life and property depended more upon the exertions of the members themselves, people are observed to live in groups. Persons connected by natural ties of birth continue to live together: and we find society composed of families. Society has been continuing in this stage longer in India than in any other country. Ritual and social rules laid down upwards of three thousand years ago, are in most respects observed strictly to the present day. They again re-act upon the feelings of the people. Look to our marriage law. In order to preserve peace in families, it was ruled that two persons of either sex, born in the same family cannot intermarry. This rule has the force of law even now, and no man of the twice-born classes can marry a girl of the same *gotra*, although their common ancestor may be distant by more than a hundred generations. The Hindus are an agricultural people adhering to their ancestral homes and fields, and guided by their ancient customs and usages. Daughters born in the family pass by marriage to strange families which, oftener than not, reside in different and distant villages. The feelings of two families allied by marriage are often very far from being amicable towards each other. Persons having grandsons by daughter are found to adopt sons. Seldom does a daughter come back to see her relations, and even when she comes, she is allowed but a few days to remain with them. She and her children being thus out of sight become out of mind; nor can fathers have any power over their married daughters and their children who live separate from them. While the agnate relations live together in the same village assisting and sympathizing with each other on joyous as well as on mournful occasions. How strong is the tie that bind the agnatic relations together, and how complete is the estrangement between cognates, will appear in a glaring light if you look to the rules of mourning. A man shall have to observe the same period of

mourning on the death of an agnatic relation, male or female, who may be on the extreme verge of *sapinda* relationship extending to seven degrees, as he has to observe on the death of his own father; whereas a brother's daughter's son or a son's daughter's son is not required to observe the same even for a day. There are many and various other circumstances in our society and families, to account for the preference given by Hindu law to agnates. But things which present themselves often to us, are the very things which we least observe.

The feelings of the majority of the Hindus of Bengal seem to be against the introduction before the *sakulyas*, of the second and the third classes of *sapindas*, other than those who are admitted on all hands to have a preferable position under the *Dáyabhāga*, and who have in a later stage been, under altered circumstances, thought so nearer and dearer in the estimation of the Hindus of Bengal.

The law of inheritance, can by no means be so framed as to suit the feelings of all persons of a community. It is therefore supplemented in every civilized country by the law of testamentary succession. The people of the Lower Provinces of Bengal have now the power of devising their property by will. Those who think the law of inheritance to be unsuited to their feelings, therefore, are no longer fettered by its rules.

Inheritance is so important a branch of law, that it ought to be placed beyond the possibility of any doubt or dispute. It ought to be as simple and clear as is possible. Anything ought to be deprecated that is calculated to throw any cloud upon the same.

CHAPTER X.

EXCLUSION FROM INHERITANCE, AND DIVESTING.

ORIGINAL TEXTS.

१ । सर्वे हि धर्मेयुक्ता भागिनो द्रव्यम् अर्हन्ति, यस्वधर्मस्य द्रव्याणि प्रति-
यादयति, ज्येष्ठोऽपि तम् अभागं कुर्वीत । तथा अपपात्रितस्य ऋक्ष्यपिण्डो-
दकानि निवर्तन्ते । आपस्तम्बः ।

1. All co-heirs, who are endued with religion, are entitled to the property; but he, who dissipates wealth by his vices, should be debarred from participation, even though he be the first born. So, of one, who has been excommunicated, the heritable right, and connection through oblations of food and libations of water, become extinct.—Āpastamba.

२ । शास्त्रशौर्यार्थरहित-स्योविज्ञानवर्जितः ।

आचारहीनः पुत्रस्य मूत्रोचार-समस्य सः ॥ बृहस्पतिः ।

2. A son who is devoid of Śāstras, prowess and good purposes, who is destitute of devotion and knowledge, and who is wanting in conduct, is similar to urine and excrement.—Vrihaspati.

३ । सर्वे एव विकर्मेभ्यो नाहन्ति आतरो धनं । मनुः, ९, २१४ ।

3. All those brothers, who are addicted to vice, lose their title to the inheritance.—Manu ix, 214.

४ । (अर्हति स्त्री) न दायं निरिन्द्रिया अदायाश्च स्त्रियो मता इति श्रुतेः । वौचायनः ।

4. A woman is not entitled to the heritage; for, a text of Revelation says, Females are devoid of prowess and incompetent to inherit.—Baudhāyana.

५ । अर्गशौ क्लोवपितौ नात्यन्वबधिरौ तथा ।

उन्मत्त-जड़मूकाश्च ये च केचिन् निरिन्द्रियाः ॥ मनुः, ९, २०१ ।

5. An impotent person and an outcast are excluded from a share of the heritage, and so are those deaf-and-blind-from-birth, as well as madmen-idiots-and-the-dumb and any others that are devoid of an organ of sense or action.—Manu, ix, 201.

The words connected by hyphens are compound words in the original. Organs of action are five, namely, organ of speech, both

hands, both feet, excretory organs, and generative organs; organs of sense are also five, namely, eyes or the organ of sight, ears or the organ of hearing, nose or the organ of smell, palate or the organ of taste, and skin or the organ of touch. These are called the *external* organs of sense; for, an *internal* organ of sense is admitted, and is named *manas* (=mind) which is the necessary channel of communication between the external organs of sense and the soul, and which accounts for the absence of simultaneous perception of the sensations on the five external organs, inasmuch as it is supposed to be atomic in size and incapable of conveying more than one sensation at the same time.

६ । पित्रद्विट् पतितः पश्यो यश्च स्याद् औपपातिकः ।

औरसा अपि नैतेऽंशं जमेरन् क्षेत्रजाः कुतः ॥ नारदः, १३, २१ ।

6. An enemy to his father, an outcast, an impotent person, and one who is addicted to vice (or excommunicated) take no shares of the inheritance even though they be legitimate: much less, if they be sons of the wife by a man appointed to raise issue on her.—Nārada, xiii, 21.

७ । मृते पितरि न क्षीव-कुशुन्मत्त-जडान्वकाः ।

पतितः पतिताप्रभं निष्प्री दायांशभागिनः ।

तेषां पतितवर्ज्येभ्यो भक्तवत्त्वं प्रदीयते ।

तत्सुताः पित्रदायांशं जमेरन् दोषवर्जिताः ॥ देवलः ।

7. When the father is dead an impotent person, a leper, a madman, an idiot, a blind man, an outcast, the offspring of an outcast, and a person wearing the token of a religious order are not entitled to a share of the heritage: food and raiment should be given to them, excepting the outcast: but the sons of such persons being free from similar defects, shall obtain their father's share of the inheritance.—Devala.

८ । क्षीवोऽथ पतित-स्तब्धः पक्व-बन्धुत्तको जडः ।

अन्धोऽचिकित्स्य-रोगाद्याः भर्त्तव्याः सु-निर्दंशकाः ।

औरसाः क्षेत्रजा-स्तेषां विदेवाः भागद्वारिणः ।

सुतास्तेषां भ्रमर्त्तव्याः यावद् वै मर्त्तु-क्षत्-क्षताः ।

अपुत्राः शोषितस्तेषां भर्त्तव्याः साधुवृत्तवः ।

निर्व्यास्याः क्षमिषारिणः प्रतिकूला-स्तथैव च ॥

याज्ञवल्क्यः २, २४१—२४३ ।

8. An impotent person, an outcast and his issue, one lame, a madman, an idiot, a blind man, and a person afflicted with an

incurable disease, and the like, are excluded from participation, but are to be maintained. But their sons, whether real legitimate or born of the appointed wife are entitled to allotments, if free from defects; and their daughters must be maintained, until they are provided with husbands; and their sonless wives, conducting themselves aright, must be supported, but such as are unchaste should be expelled, and so indeed should those who are perverse. —Yājñavalkya, ii, 141–143.

EXCLUSION FROM INHERITANCE AND DIVESTING.

Exclusion not total.—From the foregoing texts it is clear that the persons that are excluded from participation of shares on partition are, with their wives and children, entitled to maintenance, save and except one who is degraded and excommunicated and his issue born after his degradation; so they cannot be said to be totally excluded from the inheritance.

Causes of exclusion.—It should be remarked that sex is a cause of exclusion; for, females are, as a general rule, excluded from inheritance, save and except such as have been expressly enumerated as heirs. The other causes of exclusion are certain moral or religious, mental, and physical defects and deformities. They may be classified thus:—

- | | | | | |
|---------|---|-----------------------|---|---|
| Defects | { | 1. Moral or religious | { | 1. Irreligion or renunciation of religion. |
| | | | | 2. Sins causing excommunication or degradation. |
| | | | | 3. Unchastity. |
| | | 2. Mental ... | | 4. Addiction to vice. |
| | | | | 5. Enmity to father. |
| | | | | 6. Adoption of religious order. |
| | | 3. Physical... | | 1. Insanity. |
| | | | | 2. Idiocy. |
| | | | | 1. Blindness. |
| | | | | 2. Deafness. |
| | | | | 3. Dumbness. |
| | | | | 4. Lameness. |
| | | | | 5. Impotency. |
| | | | | 6. Leprosy. |
| | | | | 7. Other incurable diseases. |

Religious disability & excommunication, and Act XXI of 1850. The renunciation of Hindu religion, and consequent excommunication are no longer causes of exclusion from inheritance, since the passing of Act XXI of 1850 which provides:—

- “1. So much of any law or usage now in force within the

territories subject to the Government of the East India Company as inflicts on any person forfeiture of rights or property, or may be held in any way to impair or affect any right of inheritance, by reason of his or her renouncing, or having been excluded from the communion of any religion, or being deprived of caste, shall cease to be enforced as law in the Courts of the East India Company and in the Courts established by Royal Charter within the said territories."

The language of this section, so far as it affects the Hindu law, shows that it relates to a person who, had been born a Hindu, but has renounced the Hindu religion or has been excluded from the communion of Hindu religion or has been deprived of caste; but its wording cannot apply to a person who is born a non-Hindu, although his father or mother might be a Hindu by birth, but had become a pervert from Hinduism before he was born. This Act removes the disability of the person who renounces Hinduism; his non-Hindu descendants cannot claim any benefit under this Act.

A person who is from birth a non-Hindu cannot be subject to the personal law of the Hindus, and cannot therefore lay claim to a right which is conferred on Hindus by the Hindu law to which he is not amenable. Nor can a Hindu claim to inherit from a Mahomedan or a Christian; for, succession to their property is governed by the Mahomedan Law or the Succession Act respectively, neither of which applies to the Hindus.

But the Allahabad High Court has held that a person who is born a Mahomedan, his father having renounced the Hindu religion, is entitled to inherit his Hindu paternal uncle's estate, by virtue of the provision in the above Act XXI of 1850,—*Bhagwant v. Kallu*, 11 A.S., 100. It is difficult to follow the argument set forth in the judgment.

Section 9 Regulation vii of 1832 provides,—“whenever, therefore, in any civil suit, the parties to such suit may be of different persuasions, * * * the laws of those (Hindu and Mahomedan) religions shall not be permitted to operate to deprive such party or parties of any property to which, but for the operation of such laws they would have been entitled. In all such cases the decision shall be governed by the principles of justice, equity and good conscience; it being clearly understood, however, that this provision shall not be considered as justifying the introduction of the English or any foreign law, or the application to such cases of any rules not sanctioned by those principles.”

This Regulation was enacted to be in force throughout the provinces subject to the Presidency of Fort William.

The preamble of Act XXI of 1850 recites this Regulation

and says that "whereas it will be beneficial to extend the principle of that enactment (S. 9 of Reg. vii. of 1832) *throughout* the territories subject to the Government of the East India Company, it is enacted as follows:—"

Thus it will be seen that what was intended to be done by Act XXI of 1850, is to extend that to the whole of British India, which was in force only in the Presidency of Fort William.

Now, is it at all conformable to the principles of justice, equity, and good conscience to hold that the son born to a person after he had renounced Hinduism and become a Mahomedan or a Christian, is entitled to be heir of that person's Hindu brother or other relation, when it is a notorious fact that they become totally estranged and excommunicated, and are no longer recognized as relations by the Hindus? For, it cannot but be admitted that inheritance is founded on the principle of natural love and affection, and no court of equity can hold the principle applicable to persons who are practically perfect strangers to each other.

Deprivation of caste and Act XXI of 1850.—According to Hindu law, persons who are guilty of certain heinous sins are considered degraded and deprived of caste, that is to say, they are deemed dead so far as their relations and caste-people are concerned, there being a complete cessation of all social intercourse as well as of the mutual right of inheritance.

Now, an important question arises for consideration, namely, whether Act XXI of 1850 was intended to remove the disqualification based upon deprivation of caste by reason only of change of religion? or irrespective of the same?

If the Act be read and construed by the light of its Preamble, there cannot be any doubt that deprivation of caste, owing only to change of religion, is what is intended by the Act to be declared as having no legal effect so as to affect the rights of a person changing his religion. The Act does not affect the principles of the Hindu moral law, and is operative only when there is a change of religion. This was the view taken by the Sudder Dewany Adawlut of Bengal, (Sudder decisions of 1858, p. 1891,) differing from the contrary view taken by Sir Lawrence Peel (2 Taylor and Bell, 300); the latter view, however, is supported by the weighty opinion of Sir Barnes Peacock (14 W.R., O.J., 23).

But with the greatest deference to that eminent Chief Justice, it may be asked was it the intention of the Legislature to do away with disabilities imposed by Hindu Law on persons guilty of gross moral offences? Are we to understand that religion and morality are to be utterly ignored by the Indian Legislature and the Indian Courts?

If that be so, then it cannot but be held that the whole Chapter of Hindu law on exclusion from inheritance, has been abolished by the above Act; for, the defects or deformities causing exclusion from inheritance are supposed and believed to be the consequences of sins committed in the past forms of existence; but if heinous sins perpetrated in the present life, which cause deprivation of caste and exclusion from inheritance, be taken to have no longer any legal effect in consequence of the said Act, why then should similar sins committed in past forms of existence, and manifested and evidenced by the deformities, have the effect of excluding from inheritance the unfortunate persons affected thereby?

The Madras High Court appears to take the same view as the Bengal Sudder Dewany Court, namely, that the Act contemplates deprivation of caste by reason of change of religion. For, it has been held that as regards inheritance to the property left by dancing girls or prostitutes who are degraded from caste, their sister or adopted niece belonging to their fallen class succeed in preference to a brother remaining in caste: 12 M. S., 277; 13 M. S., 133.

It has also been held by the same court that marriage is dissolved by a Hindu husband becoming a Christian, which is tantamount according to Hindu Law, to becoming degraded and outcasted, 8 M. S., 169.

The Calcutta High Court also have followed these rulings and held that the general rule, that the tie of kindred between a woman's natural family and herself ceases when she becomes degraded and outcaste, applies with even greater force as between her and the members of her husband's family; the husband's sister's son, therefore, has no right of inheritance in property acquired by a woman who left her husband's family and became degraded by being a woman of the town; 21 C. S., 697.

It should, however, be remarked that in the case of deprivation of caste, also, the privilege conferred by this Act is only personal, as applying to the person who having been in the caste is deprived of it; it cannot apply to his descendants coming into existence after he has become an outcaste. For an outcaste is beyond the pale of Hinduism to whom the Hindu law cannot apply; and there cannot, in law, subsist any connection or relationship between the outcaste and those in caste. The outcaste is deemed dead, and funeral ceremonies are performed for him, by his relations in caste, see *Manu xi*, 183 *et seq.* But see *contra* 18 C. S., 264.

Unchastity—of women is highly condemned, and it is admitted by all the schools to exclude the widow from inheriting her

husband's estate; in fact a wife's right to be her husband's heir is founded on her fidelity and loyalty to him. It is her devotion to the husband that constitutes her to be the half of her husband, in which capacity she inherits his estate, and of which estate she becomes divested by giving up that character by re-marriage. Although unchastity and disloyalty before the husband's death would exclude the widow, unchastity subsequent to the husband's death will not divest the estate already vested in her,—*Moniram v. Keri*, 5 C. S., 776 affirming 19 W. R., 367. The latter proposition, however, is true only in a qualified sense, as will presently appear.

But there is a conflict of decisions with respect to the effect of unchastity of the daughter and the mother on their right of inheritance. The Allahabad, Bombay and Madras High Courts have held that neither the daughter nor the mother is excluded by reason of unchastity which, as a cause of disinherison, applies to the widow alone: (*Ganga v. Ghasita*, 1 A. S., 46; *Advyapa v. Rudrava*, 4 B. S., 104; *Kojiyadu v. Lakshmi*, 5 M. S., 149). But the Calcutta High Court has held that the condition of chastity applies not only to the widow but also to the daughter (22 C. S., 347) and to the mother (4 C. S., 550).

There is nothing, however, in the *Dáyabhága* in support of this view taken by the Calcutta High Court; and the reasoning by which that conclusion is arrived at, appears to be, as pointed out by the Madras High Court, disapproved by the Privy Council in the Unchastity case.

The chastity of the mother and the daughter is not required by any commentary, as a condition of their succession. The reasons assigned in the *Dáyabhága* for the mother's succession are the secular benefits received from her by the deceased, and her capacity to confer spiritual benefit by giving birth to other sons; but the existence of the second reason is not at all necessary. As regards the daughter, her capacity to be mother of sons, and her descent from the *propositus*, are set forth as the reasons for her succession. Their unchastity does not prejudicially affect the spiritual welfare of the deceased, in the same way as that of the wife or the widow. The *Víramitrodaya* appears to declare by necessary implication, that the mother's unchastity is no disqualification for inheritance,—p. 190.

In the two cases before the Calcutta High Court, the two women concerned were not only unchaste but were also degraded and outcasted; and their exclusion could be justified on the latter ground, if Act XXI of 1850 be taken to remove the disqualification of being deprived of caste by reason only of renunciation of the Hindu religion. The Judges, however, avoided deciding that question.

Mere unchastity when not followed by conception or by loss of caste is an expiable and venial offence and cannot justify exclusion from inheritance, of female relations other than the wife whose case stands on a different footing altogether; for conjugal fidelity to the husband is of the essence of the notion of a wife and forms the foundation, and is the *sine qua non*, of her heritable right.

Parásara, who is said to ordain the law for this Kali age, declares—

रजसा मुध्यते नारी विकलं या न गच्छति ॥ ७, ४ ।

सहस्र-मुक्ता तु या नारी नेच्छन्ती पापकर्मणिः ।

प्राजापत्येन मुध्येत ऋतु-प्रसवयोगेन तु ॥ १०, २६ ।

बारेण जनयेद्गर्भं गतेऽव्यक्तं मृते पतौ ।

तां त्यजेद् व्यपरे राष्ट्रं पतितां पापकारिणीं ॥ १०, ३० ।

which means,—“A woman (committing adultery) is purified by catamenia, provided she did not conceive, (vii. 4). If a woman has committed adultery once, and is not desirous to commit that sinful act again, she becomes pure by *Prájápatya* rite and by the flow of the catamenia (x. 26.) If a woman becomes pregnant by her paramour when her husband is dead or is missing; she being a wicked and degraded woman should be carried to the territory of a different king and be abandoned there, (x. 30.)” Thus it will be seen that there are different grades of unchastity: and the offence is an expiable one in light cases. It should be noticed that a widow becoming pregnant by adultery must become deprived of her husband's estate by reason of the punishment of banishment inflicted on her.

Yájnavalkya also ordains the same rule:—

हताधिकारां मणिनां पिण्डमात्रोपजीविनीं ।

परिभूताम् अधः-शय्यां वासयेद् व्यभिचारिणीं ॥

सोमः श्रौचं ददौ तासां गन्धर्वाश्च शुभां गिरं ।

पावकाः सर्वमेध्यात्वं मेध्या वै बोधितो ह्यतः ॥

व्यभिचारात् ऋतौ मुद्धि गर्भे त्यागो विधीयते ।

गर्भमर्तृवधादौ च तथा महति पातके ॥ १, ७०-७२ ।

which means,—“A woman guilty of unchastity shall be deprived

of her position and possessions, shall wear dirty clothes, shall live upon starving maintenance, shall be humiliated and made to sleep on bare ground. The Moon has given them purity, the Gandarvas have given them sweet voice, the Fire has given them permanent sanctity, women are therefore always pure. A woman guilty of adultery is purified by catamenia; but her abandonment is ordained in case of conception by adultery, and in case of causing abortion or killing the husband, as well as in case of committing heinous sins."—i, 70-72.

The above texts were not before the courts in the Unchastity case. They show that Unchastity alone is a light offence, it becomes very grave if followed by conception, and that then a widow's right to her husband's estate must cease.

It should be remarked that unchastity of women is not enumerated in the Chapter on Exclusion, as a cause of exclusion from inheritance.

Addiction to vice.—A man of vicious habits is excluded from inheritance. Under this head you may include unchaste women. But if you exclude females on that ground, you must disinherit also males who dissipate wealth in wine and women, or by gambling. There is, however, no reported case in which a male has ever been excluded on account of vice, though instances are unfortunately too frequent, of young men inheriting property, being led astray to a vicious course of life by designing and unprincipled people.

Enmity to the father.—The father is so great a benefactor of the son, that the Hindu law requires the son to respect the father the author of his being, as a God: in fact the idea of father is associated with the idea of the Creator of all beings, or God the Father. A son who does not respect his father is highly censured: and a son who is habitually inimical to his father and beats him or otherwise ill-treats him is excluded from inheritance, as being an ungrateful wretch and heinous sinner, and as such unworthy of having the status of son.

Adoption of religious order.—Entrance into a religious order is tantamount to civil death so as to cause a complete severance of his connection with his relations, as well as with his property inheritance to which opens on his renouncing the world by the adoption of a religious order; any property which may be subsequently acquired by persons adopting religious orders passes to their religious relations. Such persons might be of three descriptions, namely, (1) *Naishtika Brahmachari* or life-long student, (2) *Vanaprastha* or retired to a forest, meaning one adopting the third order or stage of retired life for religious purpose, (3) *Bhikshu*

or *Jati* or *Sannyási* or one who renounces the world and becomes a religious mendicant. The adoption of the first two orders is included under practices to be avoided in this *kali* age, see *supra* p. 5; persons of the last description are still found, who renounce all worldly concerns and cut off all connection with their relations; and they are excluded from inheritance.

But the renunciation must be complete and not nominal only, as in the case of persons entering the *Vaishnana* sect in lower Bengal, called *Byragis* by name, but who do not mean thereby to renounce worldly affairs and relinquish property. Such a *Byragi* is not excluded from inheritance (*Teeluk v. Shama*, 1 W. R., 201,) and his property passes on his death to his ordinary relations,—10 W. R., 172; 15 W. R., 197.

Idiotcy.—In the *Dáyabhága* (V, 9) *Jaḍa* or an idiot is defined to be a person not susceptible of instruction. It is a congenital and incurable mental infirmity arresting development of the intellectual faculties: the onus lies on the party asserting the existence of the disqualification: *Surti v. Narain*, 12 A. S., 530.

Insanity—is a disease of the mind, which need not be congenital nor incurable to exclude from inheritance the person affected thereby at the time the succession opens: *Woma v. Giris*, 10 C. S., 639; *Deo v. Budh*, 5 A. S., 509.

A member of a joint family governed by the *Mitákshará*, will be precluded from participating a share as coparcener if at the time of partition, he is affected by insanity, although he was free from that disease before, and did acquire a right to the ancestral property from his birth: *Ram v. Lalla*, 8 C. S., 149 and 922.

He is therefore divested of a vested right, and thus it is apparent that the strict rule of vesting and divesting does not apply to a *Mitákshará* joint family; and it follows therefore that if the malady is cured after partition, he would be entitled to a share by re-opening partition.

Defects of external organs of sense and of action.—Blindness and deafness must be congenital, according to Manu. And it follows *a fortiori* and by necessary implication, that the defects of other organs, namely, dumbness, lameness, impotency and the like must be of the same character, *i.e.*, congenital. If the defects of the two principal organs of seeing and hearing, cannot disinherit, when they arise subsequently to birth; then why should the defect of a minor organ, exclude from inheritance, if it be not congenital? Otherwise, the accidental loss of a limb or organ of action, as in the case of a soldier and hero, may

have the effect of exclusion. It appears to be necessary that these defects must also be incurable: 23 W. R., 73; 1 B. S., 177 and 557; 6 A. S., 322; 13 C. S., 327.

Leprosy and other incurable diseases.—Leprosy may be taken as a defect of the organ of touch. It need not be congenital; but it appears that it should be incurable: *Ananta v. Rama*, 1 B. S., 554. It is not easy to determine what other incurable diseases will be held to be disqualifications for inheritance.

Disqualification personal.—If the person affected by a disqualification, has a son or other descendant of his body, who would by right of representation take his place and inherit in case he were dead, then such a descendant will, if he is himself free from similar defects, inherit, notwithstanding the exclusion of his father or other ancestor. Thus a son of a blind person, if not affected by any disability, is entitled to succeed to his grandfather's property, notwithstanding the exclusion of his father. This rule, however, does not apply to a son born to an outcast after his degradation; nor to a son adopted by a disqualified person; nor to a son of a disqualified brother, when there is another brother free from defects.

Cure of defect, after-born son, and divesting.—But if there be no such son or descendant in existence at the time when the succession opens, but comes into existence afterwards, then such a son is not entitled to take by divesting the heir in whom the succession has already vested. It has been so held by a Full Bench of the Calcutta High Court in the blindman's son's case of *Kalidas v. Krishan*, 2 B. L. R., F. B., 115, governed by the Bengal school.

Nor will the removal of the defect subsequent to the opening of the inheritance, entitle the affected person to claim the heritage by divesting the person in whom it already vested.

But this rule cannot apply to Mitákshará joint family.—The Mitákshará deals with the subject of exclusion in connection with the partition of joint property; it does not require any defect to be congenital; if the disqualification arises before partition, it will cause exclusion of the affected person; if again the disqualification is subsequently removed, he will be entitled to take his share by re-opening the partition, like a posthumous son: Mit. 2, 10, 6-7. I have already observed that the strict rule of vesting and divesting cannot apply to a Mitákshará joint family; for, vesting and divesting continually go on in such a family by births and deaths. How else could a person becoming insane after birth but before

partition, be excluded from participating a share of the ancestral property to which he had acquired an interest from his birth ?

Accordingly in a case where one of two brothers died leaving a deaf and dumb son, and afterwards a son was born to the latter, it has been held by the Madras High Court that this after-born grandson is entitled to take his grandfather's undivided coparcenary interest which may be said to have passed on his death by survivorship to his brother's descendants, subject, however, to the charge of the maintenance of the disqualified son and his family, *Krishna v. Sami*, 9 M. S., 64. The Madras High Court followed the principle underlying the case of *Roghunada v. Brojo Kisor*, 1 M. S., 69=3 I. A., 154, in which the last holder of an impartible estate died leaving a widow authorized to adopt a son, and an undivided brother in whom the estate vested by survivorship to the exclusion of the widow, who subsequently adopted a son, and it was held by the Judicial Committee that this adopted son was entitled to take the estate by divesting his uncle.

It should be borne in mind that the ancestral property of a Mitákshará joint family is really vested in the family and not in the individual members thereof, although it is possible that at a particular time one member alone possesses the right of alienation over it for family purposes. It is quite erroneous to suppose in either of the above two cases that the family property was *absolutely* vested in the surviving brother or brother's son, when the maintenance of the disqualified son and the female members is a charge upon the property.

The English lawyers create a confusion in Hindu law by introducing the distinction of legal and equitable estates and charges.

If a man may become divested of half the ancestral estate by the birth of a son to him, where is the incongruity if he be divested of the same half by the birth of a son to his disqualified nephew who also has an interest in the estate from which he gets his maintenance.

But in a case similar to the above Madras case, the Bombay High Court has taken a contrary view by holding that a grandson born after the death of the grandfather, to his deaf and dumb son is not entitled to take the undivided moiety of the grandfather, which passed by survivorship to the latter's surviving brother and his son: *Bapuji v. Pandurang*, 6 B. S., 616.

It should, however, be remembered that properly speaking, the undivided coparcenary interest of a deceased member does not really pass to any body, but simply lapses; no person acquires on his death any right to the family estate, which he had not before. No question of shares arises so long as the family

remains joint; in this case, there were the surviving brother and his son forming a joint family, of which the deaf and dumb person also was a member, and when a son was born to the disqualified member, he also became a member of the joint family; and there is no reason why he should not get a share on partition of the property of the family of which he is a member. The Hindu law says that "their sons if free from defects shall get their shares," the hereditary source of their maintenance. The operation of this equitable rule cannot be restricted, unless there be equitable considerations of a different kind.

Maintenance.—Excepting the outcaste, the disqualified persons are not really excluded from inheritance, but, they do not get shares on partition of the family property, while they and their wives and children are entitled to get maintenance out of the property.

It should be observed that agriculture is the chief resource of the people of this country, and the ancestral fields form the productive property of families. But the infirmities causing the so-called exclusion from inheritance, incapacitate the persons affected thereby for carrying on the cultivation of their shares of the land. Hence what the Hindu law seems to provide is, that their shares should be in the possession of the other members who must furnish them and their family with maintenance, and defray the expenses of the marriage of their daughters. So these disqualified persons enjoy the rights of a co-sharer so far as their necessary expenses are concerned; and thus the Hindu law is not really hard on those to whom nature has been so unkind.

CHAPTER XI.

MAINTENANCE.

ORIGINAL TEXTS.

१ । मणि-मुक्ता-प्रवासानां सर्वस्यैव पिता प्रभुः ।

स्यावरस्य समस्तस्य न पिता न पितामहः ॥ याज्ञवल्क्यः ।

1. The father is master of all of the gems, pearls and corals; but neither the father nor the grandfather is so, of the whole immoveable property.—Yājñavalkya.

२ । ये जाता ये ऽप्यजाता वा ये च गर्भे भवस्थिताः ।

वृत्तिं ते ऽपि हि काङ्क्षन्ति वृत्ति-लोपो विगर्हितः ॥ मनुः ।

2. They who are born, and they who are yet unbegotten, and they who are actually in the womb, all require means of support: the dissipation of their hereditary (source of) maintenance is highly censured.—Manu, D. B., i, 45.

३ । भरणं पोष्यवर्गस्य प्रशस्तं स्वर्गसाधनं ।

भरकं पीडने चास्य तस्माद्—यत्नेन तं भरेत् ॥ मनुः ।

3. The support of the group of persons who should be maintained, is the approved means of attaining heaven; but hell is the man's portion if they suffer: therefore he should carefully maintain them.—Manu, D. B., ii, 23.

४ । पिता माता गुरुर्भार्या प्रजा दीनाः समाश्रिताः ।

अभ्यागतोऽतिथिश्चै पोष्यवर्ग उदाहृतः ॥ मनुः ।

4. The father, the mother, the Guru (an elderly relation worthy of respect), a wife, an offspring, poor dependents, a guest, and a religious mendicant are declared to be the group of persons who should be maintained.—Manu cited in Srikrishna's commentary on the Dáyabhága, ii, 23.

५ । वृद्धौ च माता पितरौ साध्वी भार्या सुतः शिशुः ।

अप्यकार्य-शतं कृत्वा भर्त्तव्या मनुःप्रवीत् ॥ मनुः ।

5. It is declared by Manu that the aged mother and father, the chaste wife, and an infant child must be maintained even

by doing a hundred misdeeds.—Manu cited in the *Mitāksharā* while dealing with Gifts.

६ । खं कुटुम्बाविरोधेन देयं । याज्ञवल्क्यः, २, १७५ ।

6. Property other than what is required for the maintenance of the family, may be given.—*Yājñavalkya*, ii, 175.

७ । पुत्रान् उत्पाद्य संस्तुत्य दत्ति-क्षेपां प्रकल्पयेत् ।

7. A father shall perform the purificatory ceremonies for his sons, and provide them with a source of maintenance.

MAINTENANCE.

Twofold liability for maintenance.—A person's liability to maintain other persons, is of two descriptions: one is limited by his inheritance of the ancestral and other property, while the other is absolute and independent of such property, and is determined by certain relationship.

Absolute liability.—A man is bound to maintain his aged parents, his virtuous wife, and his minor children, (Text No. 5) whether he inherited any property or not. He is also bound to support his infant illegitimate child, see *Criminal Procedure*, Section 488.

Liability limited by inherited property.—The ancestral immoveable property is the hereditary source of maintenance of the members of the family, and the same is charged with the liability of supporting its members, all of whom acquire a right to such property from the moment they become members of the family, by virtue of which they are at least entitled to maintenance out of the same: see *supra*, pp. 121 *et seq.*

The ancestral property cannot be sold or given away except for the support of the family; a small portion of the same may be alienated, if not incompatible with the support of the family, D. B., 2, 22–26.

There is no difference between the two schools as regards the view that the ancestral property is charged with the maintenance of the members of the family, and that no alienation can be made which will prejudicially affect the support of the group of persons who ought to be maintained,—Text No. 4.

Hence, although according to the Bengal school a son does not acquire a right to ancestral property, co-equal to that of the father, and is not therefore competent to enforce a partition of the same against the father, yet the father is not absolute master of the same, so as to be competent to alienate it and deprive the son and other members of the family, of their source of maintenance.

This is the view which is propounded in the second chapter of the *Dáyabhlága*, but it has been departed from by our courts of justice, who hold that there is no distinction between ancestral and self-acquired property as regards the father's right of disposal over the same. But still this modern development of law cannot affect the question of the son's right of support from ancestral property so long as it has not been actually disposed of.

Persons entitled to maintenance from ancestral property.—According to the true view of Hindu law, and to the exigencies of Hindu society, as well as to Hindu feelings, the persons that are entitled to maintenance from ancestral and inherited property, are—

1. All male members of the family, including those that are excluded from inheritance.
2. Their wives or widows.
3. Their unmarried daughters.
4. Their married or widowed daughters when they cannot get maintenance from their husband's family.
5. The dependent members or the poor relations whom the deceased proprietor used to maintain, if sufficient property has been left by him.

As regards the *Mitákshará* school there is no doubt as to the right of the persons under heads 1, 2, and 3, to maintenance out of ancestral property.

In the Bengal school, however, a doubt may be raised as to the right of an adult son and consequently of his wife or widow and daughter. But it should be remembered that the Hindu law makes provision for the maintenance of even an illegitimate son.

Adult sons, daughters-in-law, and the like.—We have already seen that adult sons and their wives and children are entitled to maintenance from the ancestral property, in both the schools. It is to be now considered whether they are entitled to claim maintenance from the father's self-acquired property. It should be observed that the *Mitákshará* recognizes the right by birth, of the son and the like male descendant, to even the self-acquired property of the father and the like. This right is a subordinate right like that of the wife, and is recognised for the self-same reason, namely, enjoyment by sons, of father's property: hence, sons must be held entitled to claim maintenance from such property. The Bengal school, however, does not admit right by birth.

If we look to the actual usage even now prevailing in Hindu society, we find that the sons continue to live with their fathers even after attaining majority and also after marriage, and to be supported by them, when not earning anything. In fact it is

the father who celebrates the son's marriage, the son being merely a passive agent in the transaction; the father decides whether the son should marry, and it is he who selects the bride, and it is he who settles the terms with the bride's father. After marriage the bride comes to her "father-in-law's house," and not to her "husband's house." A man consents to give his daughter in marriage, when he is satisfied that her *father-in-law* is possessed of means so as to be able to support her. Can there be any doubt that under the foregoing circumstances the father-in-law is bound to support her and the children born of her?

Although the general usage of the Hindu fathers' maintaining their adult sons, and the fact of a particular son's being always maintained from his birth by his father, would not create a legal liability of a father for furnishing adult sons with maintenance out of his self-acquired property, yet there are strong equitable considerations arising from his conduct, which tend to fix him with the legal liability to maintain that son's wife and children; for, there is an implied, if not an express, contract on his part, with the infant bride's guardian, that he will support her, the bridegroom being unable at the time of his marriage even to maintain himself.

But a widowed daughter-in-law who left her "father-in-law's house" without any just cause, has been held to be not entitled to claim separate monetary maintenance from her father-in-law, to be enjoyed by her while living in her "father's house." The "father-in-law's house" is the proper place of residence for a married or a widowed woman.—*Khetra v. Kasi*, 10 W. R., 89 = 2 B. L. R., 15.

The debt incurred by a Hindu widow in possession of her husband's estate to celebrate the marriage of the daughter of a son who had died before his father, has been held to be a valid charge on the estate passing to the reversioner after the widow's death, *Ramcoomar v. Ichamayi*, 6 C. S., 36.

It follows therefore that her maintenance is also a charge on her grandfather's estate.

Wife and widowed wife.—According to both the schools, the lawfully wedded wife acquires from the moment of her marriage, a right to the property belonging to the husband at the time, and also to any property that may subsequently be acquired by him, so that she becomes a co-owner of the husband, though her right is not co-equal to that of the husband, but a subordinate one, owing to her disability founded on her status of perpetual or life-long minority or dependence. I have already pointed out the reason why this right is recognized, see *ante* p. 126.

This right subsists even after the husband's death, although her husband's rights may pass by survivorship or by succession to sons or even to collaterals; these simply step into the position of her husband, and she is required by Hindu law to live under their guardianship after the husband's death. The reason for recognizing this right continues even after the husband's death.

There are, however, a remark in the *Dáyabhága* (xi, i, 27) and another in the *Víramitrodaya* (p. 165), which are made for meeting an adverse argument, and which may mislead the reader to think that the right is extinguished by the husband's death, but which are not intended to be taken as the correct doctrine. *Jímúta-váhana* maintains that the widow is entitled to inherit her husband's estate in preference to his undivided brethren, who were according to the *Mitákshará*, *joint tenants* with the deceased, and are therefore entitled to take by survivorship to the exclusion of the widow. The *Dáyabhága* does not admit joint-tenancy of co-heirs, but maintains that they take as tenants-in-common, and that therefore survivorship does not apply (xi, i, 26). But the author of the *Dáyabhága* proceeds further, and controverts the *Mitákshará* doctrine of survivorship even assuming the joint-tenancy of coparceners, by putting forward the argument that the wife was also a co-owner of the husband, and is therefore entitled to take by survivorship; hence she cannot be excluded even on that ground by the husband's undivided brethren (xi, i, 27). But then an objection might arise to this argument, namely, that why should not the widow take by survivorship to the exclusion of the male issue. This is obviated by the author by saying that, in that case her right might be assumed to be extinguished by the death of the husband, because there are express texts providing the succession of the male issue to the exclusion of the widow.

But it should be noticed that the whole of this is merely an argument against the *Mitákshará* doctrine of survivorship excluding the widow, even assuming the correctness of the theory of joint-tenancy upon which the same is based. And therefore the last assumption of the extinction of her right is not the author's own view of the nature of the wife's co-ownership: D. B., xi, i, 26.

The *Víramitrodaya* again while controverting the *Dáyabhága* doctrine of the widow's succession in all cases, takes advantage of the last assumption made by *Jímúta-váhana*, and maintains that the widow's right to her husband's property, accruing from marriage, must be taken to be extinguished in all cases, by the death of the husband, so as to disentitle her to take by survivorship in any case. But this assumption is not at all necessary

to be made, nor is there any authority in support of it; for the continuance of the widow's subordinate right is perfectly consistent with the right of the coparceners by survivorship, as it was with the right of the husband himself.

Besides it is contrary to the reason for recognizing this right, and contrary to the *Mitákshará* itself (on *Yájnavalkya*, ii, 52), and to its fundamental doctrine, namely, that partition cannot create any right, but proceeds upon the footing of pre-existing rights, and that it is by virtue of the wife's right to the husband's property, that she obtains a share even when partition is made by her sons after the husband's death, and that it is by virtue of this right that she continues to enjoy the family property so long as it remains joint after the husband's death.

Hence, according to both the schools, the right which a woman acquires to her husband's property subsists after his death, whether his interest passes by succession or by survivorship to the male issue or any other person.

It has already been said (p. 67) that the wife is bound to reside with the husband, she cannot claim separate maintenance except for such ill-treatment as would amount to cruelty in the estimation of an English Matrimonial Court, (*Matangini v. Jogen-dra*, 19 C. S., 84). But if the husband refuses to receive the wife into his house without sufficient cause, she is entitled to separate maintenance,—*Nitye v. Soondar*, 9 W. R., 475.

An unchaste wife or widow is not entitled to any maintenance from the husband or his heirs respectively. That the husband's successors taking his estate by survivorship, descent, or devise are not bound to maintain his unchaste widow, is a proposition which is beyond all doubt, *Roma v. Rajani*, 17 C. S., 674.

The provision made by Hindu law, for starving maintenance of an unchaste but penitent wife, is only a moral injunction on the husband.

When the husband is alive, he is personally liable for the wife's maintenance, which is also a legal charge upon his property, this charge being the legal incident of her marital co-ownership in all her husband's property. But after his death, his widow's right of maintenance becomes limited to his estate, which, when it passes to any other heir, is charged with the same.

But it has been held that a widow is not bound to live in her husband's house, though undoubtedly it is the proper place for her to reside, which she cannot be permitted to leave for unchaste purposes and retain her maintenance,—*Goki v. Lakhmidas*, 14 B. S., 490.

A widow, however, whose husband has directed that she shall be maintained in the family house, is not entitled to maintenance

if she reside elsewhere without cause,—*Giriana v. Honama*, 15 B. S., 236.

Stepmother.—Although a widow's maintenance is a charge on the entire estate of her husband, yet it has been held that after partition between her son and her stepsons, it will be a charge only on the share of her son and not on that of her stepsons,—*Hemangini v. Kedar*, 16 C. S., 758=16 I. A., 115.

Daughters.—Unmarried daughters of the deceased proprietor are to be maintained by the heir until marriage. It has already been seen that the unmarried daughters of disqualified members are to be so maintained.

A married daughter is ordinarily to be maintained in her husband's family. But if they are unable to maintain her, she is entitled to be maintained in her father's family.

Sometimes the married daughter does not leave her father's house after marriage, but continues to live with her husband as *Ghar-jamai*, in her father's house: in such cases she, her husband, and her children are entitled to maintenance from her father and his estate.

Sisters.—The maintenance of an unmarried sister and the expenses of her marriage are charges on the brother's estate, especially when it was inherited by him from an ancestor. It is most unfortunate that the sister is not recognised as heir.

Dependent members.—Poor relations and other dependent members whom a person used to maintain, as being morally bound to do so, are after his death entitled to maintenance from his heirs provided he left sufficient property. Thus it has been held that a person succeeding to his father's self-acquired property is bound to maintain his pre-deceased brother's widow who used to be maintained by her father-in-law,—*Janki v. Nanda*, 11 A. S., 194; *Kamini v. Chandra*, 17 C. S., 373.

But persons in this predicament are not entitled to separate maintenance except for very special causes; they are bound to reside in the house with the heir, and to perform the reciprocal duty in connection with the household affairs as is ordinarily expected of him or her in the Hindu Society; otherwise the burden would be very heavy on the heir, unless the inherited property be very large. It may be observed in this connection that female members of orthodox Hindu families have the duty of preparing the food for the family: so one claiming the right cannot justly refuse to perform the corresponding duty of such a member. And the amount must be fixed on a reduced scale, should separate maintenance be awarded,—*Bhagwan v. Bindoo*, 6 W. R., 286.

Under this head are included invalid adopted sons, concubines, illegitimate sons and the like.

Amount of maintenance.—If a person be entitled to separate maintenance, then the question will arise as to its amount, the solution of which will depend upon the extent of the property, the nature of the claimant's right, the number of other members of the family and other peculiar facts of each case,—*Baisni v. Rup Sing*, 12 A. S., 558; 15 W.R., 73; *Nitya v. Jogendra*, 5 I.A., 55.

Where the right to maintenance is the legal incident of a right to property, such as that of the widow of the deceased proprietor, the lowest limit is to be determined by having regard to the extent of the property and to similar right, if any, of any other person.

The widow of an undivided coparcener has been held to be not entitled to claim from the survivor, more than the proceeds of the share which would have been allotted to the husband had there been a partition during his life-time,—*Madhav v. Ganga*, 2 B. S., 637, *Adihai v. Cursan*, 11 B. S., 199—*Mitákshará* case.

When, however, the property is very large, the maximum limit is to be ascertained by having regard to the expenses which the claimant will have to incur for living in the style suitable to the position of the claimant and of the family, that is to say, to the charges for establishment, food, clothing, religious ceremonies and the like, due to the claimant. The amount is not to bear any fixed ratio to the property, the sufficiency of the maintenance is the criterion,—*Tagore v. Tagore*, 18 W. R., 373.

As regards the amount a distinction, however, should be drawn between those that are entitled to maintenance as the legal incident of their right to the property, and those who have no such right but are to be maintained as being dependent members. In the latter case the amount must be smaller.

Other sources of maintenance.—If the claimant for maintenance is possessed of property yielding an income, that must be taken into consideration. It is doubtful whether a person possessed of sufficient means for support derived from a different source, can claim maintenance from another person, who would otherwise be liable to maintain him or her. Take for instance, the case of a woman who has inherited her father's estate, the income of which is more than sufficient for her maintenance. If the right to maintenance depends on necessity for the same, then surely a person whose maintenance is otherwise satisfied, is not in need of it, and therefore cannot lay a claim for what is *non est*. The right however seems to remain, but the amount must be *nil* or nominal, as that must be fixed having regard to the need which does not exist.

How far a charge.—There seems to be a misconception on this subject owing to the disregard of the subordinate or imper-

fect rights in property, which the Hindu law recognizes, and of which the right to maintenance is one of the legal incidents. The maintenance of all persons having this imperfect right in the property must be a legal charge on the same; while that of others having no such right may be deemed only an equitable charge on the property.

But it should be specially noticed that the ancestral immoveable property is regarded by the Hindu law as the hereditary source of maintenance, of all the members of the family, dependent or independent, and no holder of it in whom it may be deemed vested, and who is described as "proprietary member" by Mr. Justice West, is competent to alienate it except for the support of the family. This is the view propounded even by Jímútaváhana, upon the authority of the text No. 1 cited above, see D.B., ii, 23-26.

The whole spirit of Hindu law is against alienation of ancestral immoveable estate which is the only source of maintenance of the helpless females, and also of the males in this country where agriculture is the chief source of wealth, and the Hindus depend solely on the produce of land for subsistence.

Thus both law and equity are in favour of the proposition that maintenance is a legal charge on the estate, the holder of which cannot alienate it so as to defeat the right of maintenance, at any rate of those that have an imperfect right in the property, such as the wife of an owner of the property. Besides it is erroneous to suppose the proprietary member to be absolute owner when there exists a female member who acquired a right to it, which also is proprietary though subordinate.

***Bonâ fide* purchasers for value without notice**—are great favourites of the English law recognizing legal and equitable estates, charges and liens.

Upon the analogy of English law our courts have held that *bonâ fide* purchasers for value without notice of the claim for maintenance, from the heir or other holder of the property, are not liable for the same. The learned judges proceed to discuss the question on the assumption that the widow has no lien on her husband's estate in the hands of his heir for her maintenance, and that it is only a claim against the heir personally: *Bhagabati v. Kanai*, 8 B. L. R., 225=17 W. R., 433; *Adhirani v. Shona*, 1 C. S., 365; *Lakshman v. Satyabhama*, 2 B. S., 494.

The wife's subordinate proprietary right to the husband's property is not at all noticed by the judges in these cases. It is unfortunate that that part of the *Mitákshará* in which this right is recognised, was not translated by Colebrooke, and the consequence is that it is ignored both by lawyers and judges. The

restrictions on the proprietary member's power of disposing ancestral immoveable property, is also overlooked in this connection.

It has further been held that mere notice of the existence of her claim will not make the property in the hands of the purchaser liable, unless he had notice of the vendor's intention to defeat the claim for maintenance, or as Mr. Justice West puts it, a notice to be sufficient, must be "notice of the existence of a claim likely to be unjustly impaired by the proposed transaction,"—2 B. S., 517.

But if a decree has been made in favour of the claimant, charging certain property with maintenance, then and then only it will be a legal charge on the property to whosoever person's hands it may go; a mere money-decree will not have that effect,—2 B. S., 524, 1 C. S., 365, *Muttia v. Virammal*, 10 M. S., 283; 20 W. R., 126, 4 A. S., 296.

It has also been held that even express notice at an execution sale will not affect the rights of the purchaser,—*Soorja v. Nath*, 11 C. S., 102.

This view appears to be embodied in Section 39 of the Transfer or Property Act.

Hardship on females.—The result of the above view has been disastrous on Hindu females. Our courts think themselves bound as courts of equity to protect the rights of those who are from their situation most helpless. The Hindu law assigns to females the status of perpetual dependence or minority; and having regard to their actual condition, they are regarded by both the Legislature and the Courts, to be incapacitated and incompetent to manage their estates and to protect their own interests. Accordingly it is held by our courts that a document executed by a woman in this country, cannot be binding on her and affect her interests, unless it be proved not only that its meaning and legal effect were fully explained to her, but also that she had independent and disinterested advice about the same. They are really incapable of protecting their own interests, and are no better than children. In this state of things, they are completely at the mercy of their male relations for the protection of their rights: and if they have rights against those very relations, and if these feel no compunction to deprive the women of those rights, there is none to help them.

To what miserable state ladies of respectable families are often reduced, will appear from one typical instance of a class of cases that are unfortunately rather frequent. A man of property dies leaving young sons, and his widow, mother, and the like; the sons often become very soon surrounded by bad company containing some money-lenders, and are led astray to squander

property in a vicious course of life; debts have soon to be contracted, but there is no difficulty, the money-lender companion is ready to advance money on promissory notes at first, and then on mortgages; all other properties are gradually sold, sometimes in execution; and last of all comes the turn of the family dwelling-house, when, however, a difficulty presents itself in consequence of the ruling in the case of *Mangala Devi v. Dinanath Bose*, according to which the females residing in the house cannot be turned out by the purchaser into the public street. But the money-lender is equal to the occasion; he advances some money to the now utterly depraved sons, to send away the women on pilgrimage, who are not aware of the actual state of things, and would gladly accept the proposal; and when they leave the house, the purchaser is put in possession of the same. On their return, the women find that their home is gone and that they have nothing to live upon. This is not an imaginary case, but an actual one that has recently happened.

These money-lenders are often mistaken for *bonâ fide* purchasers for value.

The Purdanashin ladies are completely in the dark as to what is being done by the "proprietary members" of the family, with respect to its property so long as they go on receiving their ordinary maintenance, until when the whole property has become dissipated, and it is too late for them, according to the above decisions, to get any remedy.

If the right view be adopted and acted upon, the helpless women would be saved, while *bonâ fide* purchasers would have their conveyances executed by the proprietary members as well as by these women whose rights would then be secured to some extent at least.

If, however, the property has been sold for the support of the family or for the benefit of the estate, or for like necessity, the purchaser must be safe. But if the sale is made for the proprietary member's personal purposes, the purchaser cannot claim to have more than that member's personal interest in the property.

To hold that the Hindu females must secure their right of maintenance by decrees declaring the same to be a charge on certain property, is practically the same thing as to deprive them of the right.

Besides, it is difficult to understand how a court of justice can pass a decree converting a personal right against the defendant, into a charge on his property. A court of justice can only declare the pre-existing rights of suitors, but cannot confer any new rights on them, except by importing the peculiar artificial distinctions of English law and equity, which are not necessarily founded on broad principles of justice universally applicable.

Transfer, and arrears of maintenance.—A right to maintenance being from its very nature a right restricted in its enjoyment to the claimant personally, cannot be transferred nor seized and sold in execution of decree. See Transfer of Property Act, Section 6 clause (d), Civil Procedure Code Section 266, and *Diwali v. Apaji*, 18 B. S., 342.

But although the right to future maintenance is not liable to sale, yet arrears of maintenance may be sold, *Hoymabati v. Karuna*, 8 W. R., 41; *Raje v. Nana*, 11 B. S., 528.

It is not necessary that a demand for maintenance should be made by the person having the right to it, in order to be entitled to claim arrears,—*Jivi v. Ramji*, 3 B. S., 207.

But in assessing the amount of arrears the court may take into consideration as to how the claimant was actually maintained. Suppose, a widow was maintained by her own father who is also morally bound to maintain his daughter, and no demand was made from the husband's relations, in such a case it is doubtful whether she can claim any arrears under such circumstances.

Decree and future maintenance.—When a decree awards future maintenance at a fixed rate, payable monthly or annually during the life of the claimant, the same when falling due can be recovered in execution of that decree without further suit,—*Asu v. Lukhi*, 19 C. S., 139. But a mere declaratory decree for maintenance cannot be so enforced,—12 M. S., 183.

A widow in possession of her husband's estate—appears to be bound to maintain her husband's poor relations, in addition to those already mentioned, and especially the presumptive reversioner, when he is in need of it,—D. B., 11, 1, 63. Here, gifts to husband's relations are declared to be conducive to the spiritual benefit of the husband.

Impartible estate and junior members.—When the family property is held by a single member by primogeniture prevailing in certain cases according to custom, the junior members are entitled to a provision for maintenance out of the property. Usually some property is assigned to them in lieu of maintenance, the nature and character of the tenure of which are also determined by custom. Usually the *khorphosh* grants in Chhota-Nagpore where many impartible estates are found, are like *estates tail-male*, held by the grantee and the heirs male of their body in succession to each other, and on failure of such heirs at any future time they revert to the holders of the estate for the time being; in some cases these maintenance grants are resumable on the death of the grantees; it depends entirely on custom in each case.

CHAPTER XII.

FEMALE HEIRS AND STRÍDHANA.

ORIGINAL TEXTS.

१ । भार्या पुत्रश्च दासश्च त्रय एवाधनाः स्मृताः ।

यत् ते समधिगच्छन्ति यस्येते तस्य तद्धनं ॥ मनुः ।

1. A wife, a son, and a slave, these three even are ordained destitute of property: whatever they acquire becomes his property, whose they are.—Manu.

२ । पिता रक्षति कौमारे भर्ता रक्षति यौवने ।

पुत्रो रक्षति वार्द्धके न स्त्री स्वातन्त्र्यम् अर्हति ॥ मनुः ।

The father protects in maidenhood, the husband protects in youth, the son protects in old age,—a woman is not entitled to independence.—Manu.

३ । अथ्यमग्न्यावाहनिकं दत्तञ्च प्रीतितः स्त्रियैः ।

भ्रातृ-मातृ-पितृ-प्राप्तं षड्विधं स्त्रीधनं स्मृतं । मनुकाढ्यायनौ ।

3. What was given before the nuptial fire, what was presented in the bridal procession, what has been conferred on the wife through affection, and what has been received by her from her brother, her mother, or her father, are ordained the sixfold *Strídhana*m or woman's property.—Manu and Kátyáyana, D.B., 4, 1, 4.

४ । अथ्यमग्न्यावाहनिकं भर्तृदायस्तथैव च ।

भ्रातृदत्तं पितृभ्याश्च षड्विधं स्त्रीधनं स्मृतं ॥ नारदः ।

4. What is given before the nuptial fire, what is presented in the bridal procession, likewise her husband's donation (*dáya*), and what is given by her brother or by her parents, are ordained the sixfold *Strídhana*m.—Nárada.

५। भर्ता प्रीतेन यद्-दत्तं स्त्रियै तस्मिन् मृतेऽपि तत् ।

सा यथाकामम् अन्नोयाद्-दद्याद्-वा स्यावराद्-मृते ॥ नारदः ।

5. What is given to the wife by the husband through affection, she may, even when he is dead, consume as she pleases, or may give it away, excepting immoveable property.—Nārada.

६। पित्र-माह-सुत-भ्रातृ-दत्तम् अथ्यग्न्युपागतं ।

आधिवेदनिकां वन्दुदत्तं सुक्कान्वाधेयकम् इति स्त्रीधनं । विष्णुः ।

6. What is given by her father, or mother, or a son, or a brother, what is received before the nuptial fire, what is presented to her on her husband's marriage to another wife, what is given by a relation, her *sulka* or bride's price, and gift subsequent are *Strīdhanam*.—Vishnu.

७। पित्र-माह-पति-भ्रातृ-दत्तम् अथ्यग्न्युपागतं ।

आधिवेदनिकाद्यश्च स्त्रीधनं परिकीर्तितं ॥ याज्ञवल्क्यः ।

7. What is given by her father, mother, husband, or brother, or what is received before the nuptial fire, or what is presented to her on her husband's marriage to another wife, or the like (*ādya*), is denominated *Strīdhanam* or woman's property.—Yājñavalkya.

८। रक्षेत् कन्यां पिता विद्वां पतिः पुत्रश्च वार्द्धके ।

अभावे चातयस्तेषां न स्वातन्त्र्यं स्त्रियाः क्वचित् ॥ याज्ञवल्क्यः ।

8. A woman is not entitled to independence in any period of her life; her father shall protect her when she is maiden, her husband when she is married, her son when she is old; and in their default their kinsmen shall protect her.—Yājñavalkya.

९। वृत्ति-रामरथं सुक्कं लाभश्च स्त्रीधनं भवेत् ।

भोक्तृ तत् स्वयमेवेदं पतिर्वाह्यनापदि ॥ देवलः ।

9. Her subsistence, ornaments, bride's price, and her gains (or profits of her *Strīdhan*) are *Strīdhana*, she herself exclusively enjoys it, her husband has no right to use it except in distress.—Devala.

१०। विवाहकाले यत् किञ्चित् वरायोद्दिश्य दीयते ।

कन्यायास्तद्-धनं सर्व्वम् अविभाज्यश्च वन्दुभिः ॥ व्यासः ।

10. Whatever is (formally) given at the time of the marriage

to the bridegroom intending to benefit the bride, belongs entirely to the bride, and is not to be shared by kinsmen.—Vyása.

११ । यद्-दत्तं दुहितुः पत्ये स्त्रियम् एव तद्-अन्ययात् ।

मृते जीवति वा पत्यौ तदपत्यम् ऋते स्त्रिया ॥

11. What is presented to the husband of a daughter, goes to the woman, whether her husband live or die ; and after her death, goes to her offspring.—Text cited in D.B., 4, 1, 17.

१२ । प्राप्तं शिल्पैस्तु यद्-वित्तं प्रीत्या चैव यद्-अन्यतः ।

भर्तुः स्वाम्यं भवेत् तत्र शेषन्तु स्त्रीधनं स्मृतं ॥ कात्यायनः ।

12. The wealth which is earned by mechanical arts, or which is received through affection from any other than a relation, becomes the subject of the husband's ownership : but the rest is ordained *Strídhana*.—Kátyáyana.

१३ । यत्पुनर्लभते नारी नीयमाना हि पैटकात् ।

अध्यावाह्निकं नाम तत् स्त्रीधनम् उदाहृतं ॥

13. Whatever again, a woman receives at the time she is taken away from her father's house (to her father-in-law's house), is denominated her *Strídhana* under the name *adhyávāhanika* or presented in the bridal procession.

१४ । विवाहात् परतो यत् तु लब्धं भर्तृकुलात् स्त्रिया ।

अन्वाधेयं तद्-उक्तन्तु लब्धं वन्धुकुलात् तथा ।

ऊर्द्धं लब्धन्तु यत् किञ्चित् संस्कारात् प्रीतितः स्त्रिया ।

भर्तुः पित्रोः सकाशाद्-वा अन्वाधेयन्तु तद्-भृगुः ॥ कात्यायनः ।

14. But whatever is, after marriage, received by a woman from her husband's family is called gift subsequent, and likewise what is received from the family of her relations : whatever is received by a woman through affection after marriage, from her husband or her parents is gift subsequent according to Bhṛigu.—Kátyáyana, D.B., 4, 3, 16 and 18.

१५ । ऊढ्या कन्यया वापि पत्युः पिटग्रहेऽथवा ।

भर्तुः सकाशात् पित्रोर्वा लब्धं सौदायिकं स्मृतं ॥ १ ।

सौदायिकं धनं प्राप्य स्त्रीणां स्वातन्त्र्यमिष्यते ।

यस्मात् तदान्तरांस्त्यर्थं तैर्दत्तं तत्पञ्जीवनं ॥ २ ।

सौदायिके सदा स्त्रीणां स्वातन्त्र्यं परिकीर्तितं ।

विक्रये चैव दाने च यद्येष्टं स्यादरेव्यपि ॥ ३ ।

भर्तृदायं मृते पत्न्यौ विन्यसेत् स्त्री यद्येष्टतः ।

विद्यमाने तु संरक्षेत् क्षपयेत् तत्कुलेऽन्यथा ॥ ४ ।

अपुत्रा ग्रयनं भर्तुः पालयन्ती गुरौ स्थिता ।

सुस्त्रीतामरणात् क्षान्ता दायदा ऊर्द्धम् आप्नुयुः ॥ ५ । कात्यायनः ।

15. (1) That which is received by a married woman or a maiden, in the house of her husband or of her father, from her husband or from her parents, is termed the gift of affectionate kindred. (2) The independence of women who have received such gifts, is recognized in regard to that property; for it is given by their kindred for their maintenance out of kindness to them. (3) The power of women over the gifts of their affectionate kindred is ever celebrated, both in respect of donation and of sale according to their pleasure, even in the case of immoveables. (4) The husband's gift (*dāya*), a woman may deal with according to her pleasure when the husband is dead; but when he is alive, she shall carefully preserve it, or if she is unable to do the same, she shall commit it to the care of his kindred.

(5) A sonless (widow) keeping unsullied the bed of her lord and abiding by her venerable protector, shall being moderate enjoy until death, afterwards the heirs shall take.—Kātyāyana.

[This last sloka which is cited in the *Dāyabhāga* Ch. XI, Sect. I, paragraph 56 as the only authority for restricting the widow's rights in her husband's estate inherited by her, relates really to *Strīdhan* consisting of immoveable property given by the husband. And the sloka immediately preceding it is cited in D.B., 4, 1, 8.]

१६ । न भर्ता नैव च सुतो न पिता भ्रातरो न च ।

आदाने वा विसर्गे वा स्त्रीधने प्रभविष्णवः ॥

यदि ह्येकतरस्तेषां स्त्रीधनं भक्षयेत् वजात् ।

स वृद्धिं प्रतिदाप्यः स्यात् दण्डश्चैव समानुयात् ॥ कात्यायनः ।

16. Neither the husband, nor the son, nor the father, nor the brothers, can assume power over a woman's property, to take it or to bestow it. If any of these persons by force consume the woman's property, he shall be compelled to make it good with interest, and shall incur punishment.—Kātyāyana, D. B., IV. I, 24.

१७। जीवन्तीनान्तु तासां ये तद्वरेयः स्ववान्धवाः ।

तान् शिष्यात् चौरदण्डेन धार्मिकः पृथिवी-पतिः ॥ मनुः ।

17. Those relations of women who take their Strídhana during their life without their consent, shall be punished by a virtuous king by inflicting the punishment of a thief—Manu cited in the Viváda-Ratnákara.

१८। दुर्मित्ते धर्मे-कार्ये च व्याधौ सम्प्रतिरोधके ।

गृहीतं स्त्रीधनं भर्ता न स्त्रियै दातुम् अर्हति ॥ याज्ञवल्क्यः ।

18. A husband (may take and) is not liable to make good the property of his wife (so) taken by him, in a famine, or for the performance of an imperative religious duty, or during illness, or under restraint.—Yájnavaalkya.

१९। (अर्हति) न दायं, निरिन्द्रिया ह्यदायादाः स्त्रियोऽन्ततम् इति श्रुतेः ।

वैधायनः ।

19. A woman is not entitled to inherit; for, a text of revelation says,—“Devoid of prowess and incompetent to inherit, women are useless.”—Baudháyana, D. B., XI, 6, 11.

FEMALE HEIRS AND STRÍDHANA.

Women in ancient law.—Lifelong subjection was the condition of women according to ancient law. This appears to have been due to the physical weakness of the fair sex, as well as to two peculiar institutions common to most systems of archaic jurisprudence, namely, *patria potestas* and slavery, the latter of which appears to have owed its origin to the former.

Patria potestas—is the father's absolute and unlimited power over his children, in the exercise of which he could sell, give, abandon or even kill a child of his. The reason assigned by Vasishtha (*ante*, p. 71) to explain this power is, that the father and the mother are the cause of a child's existence, and so they are entitled to full authority over him, extending even to the undoing of it. This natural reason, though equally applicable to the mother, is qualified by her own personal disability.

Slavery consisted in the proprietary right of man over man; one man might own and have dominion over another man, in the same manner as he can own a cow or a dog. A slave is contemptuously termed a *biped* in Sanskrit, to indicate his similarity to a quadruped.

Marriage in ancient law consisted in the transfer of dominion or *patria potestas* from the father to the husband, (*ante*, p. 46), so that in Roman law a wife was deemed to be a *daughter* of the husband for the purposes of the *patria potestas*.

Hence it is clear that during the life of the *pater familias* the condition of a son, a daughter, a wife, and a slave was exactly similar, as regarded the power of the former over these latter, who could not hold any property, being themselves in the category of property belonging to the *pater familias* who therefore, became entitled to their earnings, (Text No. 1). On his death, however, a change took place in the condition of the son, who became emancipated and *sui juris*, and succeeded to the deceased's position as regards his property. But the condition of the women at first, and of the slaves, seems to have remained unchanged, there being only a change of masters.

But the women appear to have very soon acquired a higher status than that of the slaves, so far as regarded their relation to the husband's heir, who became their guardian by ceasing to be their master.

As incidents of their status, women could not, according to early law, hold any property; and consequently they could not become heirs to their relations, (Text No. 19).

Women's property and heritable right under the Codes.—To the general rule of woman's incapacity to hold property, exceptions appear to have been gradually introduced, similar to the son's *peculium* in Roman law, according to which a son in the power of his father could not acquire property for himself, all his acquisitions, like those of a slave, belonged to his father.

At first six descriptions of property were recognised as woman's property; and these consisted of gifts received by a woman from four relations, namely, the father, the mother, the brother, and the husband, as well as of gifts received at the time of marriage, either when the ceremony is actually performed before the nuptial fire, or when the bride is taken to her father-in-law's house, (Text Nos. 3 and 4).

To this list, other items *ejusdem generis* appear to have been added, as will appear from a perusal of the above texts: gifts from all other relations, and certain other descriptions of property are included as falling within the category of woman's peculiar property. Upon a consideration of all the items described as *Strídhán*, it appears that woman's property under the codes consisted only of gifts or grants by her relations; and some of them are separately enumerated either to remove some doubt, or to mark the occasions of the gift.

It would be better to enumerate and explain the different items of *Strídhana* mentioned in the codes :—

I. Gifts at the time of marriage or *yautaka* ; they are—

- (1) Gifts before the nuptial fire, or at the actual ceremony of marriage.
- (2) Gifts received in her father's or father-in-law's house, either before or after the actual ceremony, but at a time when various other rites appurtenant to marriage are performed, commencing from several days before, and continuing several days after, the principal nuptial ceremony. *Adhyáváhanika* or gifts in the bridal procession come under it; some explain this term to mean gifts made at the time of the *Dvir-ágamana* ceremony.
- (3) *Sulka* or the bride's price.
- (4) To these must now be added the bridegroom's price.

Gifts at the time of marriage are the most important, because all women get some property at the time. It should be observed that what is given before the nuptial fire by the bride's father intending to benefit her, is formally given to the bridegroom. It should be borne in mind that the bride herself is the subject of gift to the bridegroom; and the dress, the ornaments and the household furniture, &c., which are intended for her, are all given together with her to the bridegroom. Hence Vyása ordains (Text No. 10) that all these belong to the bride; and besides, these are separately enumerated as *Strídhana* under the name of gifts before the nuptial fire.

Sulka or the bride's price was originally appropriated by the bride's father; but Vishnu (Text No. 6) and Devala (Text No. 9) enumerate it as *Strídhana*, and therefore the father or other guardian taking it, must hold it as a trustee for the bride.

The bridegroom's price also which, according to a recent practice originating in the moral and religious degradation of the so-called educated men, is extorted by the bridegroom's party from the bride's father, must on similar and stronger grounds of equity, be considered to be the bride's *Strídhana*, and the recipient must be held to be a trustee for her.

II. *Adhivedanika* or the gift which a husband is to make to a wife on the occasion of marrying another wife.

III. *Anvádheyaka* or gift subsequent is a term used in contra-distinction to *Yautaka* or gift at the time of marriage. In the Bengal school the courses of descent of these two descriptions of *Strídhana* are different.

IV. *Vritti* or subsistence or property given for, or allotted in lieu of, maintenance, is *Strīdhan*, such as the mother's share on partition.

V. Ornaments form the kind of *Strīdhan*, which is possessed by every woman. These are *Strīdhan* when they have been the subject of gift to her. There may be family jewels, which any woman of the family is allowed to put on on particular occasions, but which may not be given to any one of them; these cannot be regarded as *Strīdhan*. The Hindus are found to convert all their savings into ornaments worn by their wives; these also cannot be regarded as the wife's *Strīdhan*; if that were so, a man might be deprived of the savings of his whole life by the death of his wife before him.

VI. Acquisitions made by a woman by the practice of a mechanical art, are subject to the control of the husband who appears to be entitled to the fruits of the wife's bodily labour.

VII. So also a present made to a woman by a stranger, *i.e.*, by one who is not a relation, belongs to her husband and cannot become her *Strīdhan*. Hindu law is jealous of women's connection with strangers; the present is really made to please the husband by a friend of his, consisting, however, of a thing that may be used by a woman only, such as an ornament or a female dress, and so intended for the wife.

VIII. Gifts by affectionate kindred or near relations constituted, as has already been said, the peculiar property of women, under the codes, though there are some vague terms used in a few texts, which may be construed to include other descriptions of property.

IX. The husband's gifts require special notice. From the peculiar character of the relationship, a gift by the husband to the wife should not be taken as absolute, so as to extinguish completely the husband's right to the thing given. As regards even the moveable property given by the husband she cannot deal with it according to her pleasure during his life-time, but may do so after his death (Text No. 15-4); and when the subject of gift is immoveable property, she has no right to dispose of it even after the husband's death, Texts Nos. 5 and 15 (5).

The original general rule that women are incompetent to inherit, was departed from by the codes to a limited extent; and the lawfully wedded wife, the daughter, the mother and the paternal grandmother, are declared entitled to inherit the property of males; and certain females are declared heirs to *strīdhan* property.

According to the codes, the property inherited by women

became their *strīdhan*; because the very fact of one's becoming heir to another's estate, means that the former acquires the rights of the deceased over his property, and because there is no express text restricting women's heritable right.

There is, however, one rule relating to *strīdhan* property which may be extended by analogy to the husband's immoveable estate inherited by the wife, namely the rule, which restricts the wife's right over the husband's gift of immoveable property to her, may be deemed to restrict by necessary implication her heritable right over his immoveable estate.

But there is nothing in the codes to curtail the rights of the other female heirs over property inherited by them either from males or from females.

Women's property and heritable right under Commentaries.

—A great deal of injustice has been done to women by not keeping in view the great distinction between the early law contained in the Codes, and its later development by Commentators, regarding their disabilities and rights. There cannot be any doubt that women were originally disqualified for owning and holding property, and that under the Codes that disability continued as a general rule, but certain exceptions to it were introduced, and women were declared competent to hold as owner only certain specified descriptions of property, the peculiar character of which was expressed by the technical term *strīdhan* or woman's property. On a consideration of the enumeration of *strīdhana* given by the different Codes, a development of law in favour of women is found; for, while the earlier Codes lay a stress on the number six in enumerating *strīdhan*, the later ones either add fresh items, or describe woman's property in a mode indicating the enumeration to be only illustrative, and not exhaustive, still the impression left on the mind of the reader on a perusal of the passages of the Codes is, that *strīdhana* or woman's property had but a technical and limited meaning.

But when we come to the Commentaries, we find higher rights conferred by them on women who are placed almost on a par with men, as regards the capacity to hold property. *Strīdhana* or woman's property ceases to have any technical meaning, and women may acquire property in the same modes as men may do, subject to one or two exceptions. The general rule and exception are now reversed; for, under the Commentaries, as a general rule, all kinds of property may be *strīdhan*, while the exception relates to a few items that do not come under that category. Let us examine what is said by the leading Commentaries on the present subject.

The *Mitáksharā*—which is, as we have already seen, a work of paramount authority, and universally respected, says, while commenting on the Text No. 7 of Yājñavalkya,—that the term *strīdhana* as used in that text, bears no technical meaning, but it signifies “woman’s property” or property belonging to a woman, which is its etymological meaning, (2, 11, 3); that the term “or the like” in that text, includes property that may be acquired by a woman, by inheritance, purchase, partition, seizure or finding, *i.e.*, by the same modes in which a man may acquire property and which are set forth in Ch. 1, Sect. I, paras. 8 and 13; and that Manu and the like also intended to lay down the same rule, the enumeration by them of sixfold *strīdhan* being not intended to be restrictive.—Mit. 2, 11, 2 and 4.

Here the Commentator changes the law by the fiction of interpretation. He ignores the existence of any disability or incapacity in women with respect to the ownership of property, such as may appear from a perusal of the texts of the codes. But we have nothing whatever to do with what Manu and Yājñavalkya really intended to ordain; what we have to see is, what construction has been put on them by the Commentators respected by the different schools: (See *ante*, pp. 12 and 15). The *Mitáksharā* is clear and unambiguous that *Strīdhan* has no technical meaning, and women may hold property like men, and that property inherited by a woman is her *strīdhanam*; and according to the Privy Council (*ante*, p. 16), the courts are bound to follow and act upon it, without stopping to enquire whether this doctrine is fairly deducible from the earliest authorities. But on the present question, the Privy Council have acted contrary to their own direction, as we shall presently see.

Kātyāyana’s text and Mithīla School.—The Vivāda-Ratnākara and the Vivāda-Chintāmani are the principal commentaries of the Mithīla sub-division of the *Mitáksharā* school. They do not enter into any discussion as to the term *strīdhana* being technical or limited in its meaning; but they seem to accept the view propounded by the *Mitáksharā*, while they go on citing and explaining the diverse texts of the codes on the subject of *strīdhana*.

The Vivāda-Ratnākara while dealing with *strīdhana* cites the text of Nārada (Text No. 5), recognizing the full power of a wife over the husband’s gifts excepting immoveable property; it then cites the first three out of the five slokas of Kātyāyana, set forth above as Text No. 15, and after making a few comments on them concludes by saying that it is established on the authority of all the texts cited, that women are independent in dealing with property inclusive of immoveables given by the

affectionate relations, excepting, however, immoveable property given by the husband; it then cites the 4th and the 5th slokas of Kátyáyana's text No. 15, which have a very important bearing on women's right in property given by, or inherited from, their husbands. According to the explanation given in the two commentaries of the Mithila School, the English translation of the 4th sloka is slightly different from what is given above, and should be as follows:—

(4) "The husband's *dáya* or gift, a woman may deal with according to her pleasure when the husband is dead; but when he is alive, she shall carefully preserve it; otherwise (*i.e.*, when he has no property) she should remain with his family." The fifth sloka may also be given here for the sake of convenience in understanding the explanation.

(5) "A sonless (widow) keeping unsullied the bed of her lord, and abiding by her venerable protector, shall, being moderate, enjoy until her death; afterwards the heirs shall take."

Both the commentators of the Mithila school admit, that having regard to the context, both these texts relate to the husband's gifts to the wife, and that they lay down that a woman is perfectly independent after the husband's death in dealing with moveables *given* by the husband, and as regards immoveable property *given* by the husband, she shall enjoy it during her life, and afterwards the husband's heirs shall take the same.

But they maintain that these two slokas must be deemed to apply also to the moveables and immoveables *inherited* by the widow from the husband, because the question as to the nature of a widow's right over the same, does arise for solution, and there is no other text bearing on the subject; and that hence, notwithstanding the context shows that these slokas relate to gifts, yet they furnish us with a rule that may be applied to the solution of the question relating to the husband's inheritance.

The result is that according to the Mithila school, the wife's right to the moveable and immoveable property inherited from the husband is similar to her right to similar property given by the husband; that is to say, the wife's right to the moveables inherited from the husband is absolute, *i.e.*, *stridhan* in the technical sense; but her right to immoveables is limited, and she must have in all cases what is technically called a life-interest in such property which will after her death pass to her husband's heirs.

The Viváda-Chintámani, however, goes further and says that this rule also applies to the husband's property which the wife inherits not directly from the husband but mediately through her son who inherited it and dies leaving his mother as his heir.

Kátyáyana's text and the Dáyabhága.—It should be borne in mind that according to the Mitáksharā school the widow is entitled to inherit only in the exceptional circumstance of the husband being separate, *i.e.*, when he was neither joint nor re-united with any co-heir. The widow's succession therefore must be rare, having regard to the fact that the joint family system is the normal condition of Hindu society, and it takes place when there is no other dear and near relation who may be the object of the deceased proprietor's affection along with his wife. Hence there is no reason why the widow who has been the partner of the deceased during his life, and who is believed to become his partner in the next world, should not be absolutely entitled to his estate, when the most distant male heir, whose very existence might not be known to him, would take an unlimited and absolute interest.

The author of the Dáyabhága introduced a complete change in the law by recognizing the heritable right of the widow in default of male issue, in all cases, *i.e.*, even when the husband was joint or re-united with his co-parceners, that is to say, in preference to and to the exclusion of, his father, mother, brother, and the like near and dear relations with whom he was associated from birth, and lived in harmony during his whole life.

Such a radical change in the law of succession could not be acceptable to the people unless the widow's rights were curtailed and limited in the manner adopted by the Dáyabhága.

The acute founder of the Bengal school conferred higher rights on females in one respect, by curtailing their rights in other respects, and thus he improved the condition of women, on the principle of give-and-take, in such a manner as to secure the approbation of the people of Bengal, for the change in law, which was suited to their feelings and so became adopted by them.

Let us now see how the author of the Dáyabhága shows that his foregone conclusion is supported by the earliest authorities.

He cites the five slokas of Kátyáyana in different parts of his work: the slokas 1-3 are cited in paragraph 21, and sloka 4 in paragraph 8, of Section 1 of Chapter iv, in which *strīdhan* is explained; but the sloka 5 is cited in paragraph 56, Section i, Chapter xi, where the widow's succession is discussed, for supporting his position with respect to the restrictions on the widow's power of alienation.

He maintains that the widow inheriting her husband's estate is entitled only to enjoy it with moderation, but not to alienate the same by gift, sale or mortgage, &c., and in support of this he cites Kátyáyana's text (sloka 5), as if it related to property inheri-

ted by a woman from her husband, without any allusion to its meaning according to the context, and without feeling any hesitation or difficulty in relying on a text the primary meaning of which is not what he puts upon it.

We are in a position now to appreciate the great importance of the remark made by the Privy Council, namely, that the courts of justice must not trouble themselves with the question whether a doctrine maintained by a school is fairly deducible from the earliest authorities.

The language of this text of Kátyáyana applies to the widow only. But the change of the law of inheritance, introduced by the Dáyabhága, was also in favour of the daughter and the daughter's son, as well as of the mother and the paternal grandmother. And it was felt by the author to be necessary to curtail their rights also.

So he at first extends the operation of his interpretation of Kátyáyana's text to the daughter (xi, i, 65) and then to the daughter and to the daughter's son, upon the ground that they being inferior to the widow with respect to inheritance, the restrictions imposed by that text on the widow's estate should *a fortiori* apply to them also,—Chapter xi, Section ii, paragraph 30.

And lastly he puts it artfully as an alternative, that the text must be understood as applicable to female heirs only, the term widow being merely illustrative; and he thereby implies that it does not apply to the daughter's son, xi, i, 31. And this alternative is now accepted as the doctrine of the Bengal school.

Here we have an extension of meaning based on the sex, hence the meaning must be that the *female* heirs of a *male*, take a limited interest, having regard to the context of the Chapter which deals with succession to the property of a *male*. That is to say, it can by no means apply to a female heir of a *female's strídhana*.

Woman's estate in property inherited from males under Dáyabhága.

1. She has merely the right of enjoyment with moderation, D.B., 11, 1, 56 and 61. So she has not even a life-interest.

2. If the estate falls short of what is sufficient for her legal enjoyment, she may alienate a part or even the whole of it, if necessary,—D.B., 11, 1, 62.

3. Save as aforesaid, her rights in both moveable and immoveable property is limited, and she cannot alienate them, D.B., 11, 1, 56.

4. Her management of the estate is subject to the control of the husband's kinsmen who are her legal guardians; in other words, subject to the control of the reversioners, D.B., 11, 1, 64.

5. She may dispose of the property with the consent of the reversioners, D.B., 11, 1, 64.

6. She is enjoined to make gifts to poor relations of the husband's, D.B., 11, 1, 68.

7. The reversioners are entitled to the residue of the estate and of its accretions, left after her lawful enjoyment, D.B., 11, 1, 59.

Strīdhana according to Dáyabhāga.—The Dáyabhāga appears to follow the Mitáksharā, and to hold that *strīdhana* or woman's property has no technical meaning. After citing many texts describing different kinds of woman's property, the author observes that the texts do not intend to exhaustively enumerate woman's property, but they intend to explain by illustrations the nature of woman's property; and then concludes by saying, "That alone is a woman's property, which she has power to give, sell, or use, independently of her husband's control," D.B., iv, i, 18.

And he then goes on to show that the husband's control is confined to the wife's earnings by the practice of mechanical arts and to presents made by strangers. To these two must be added the gift by the husband, especially immoveable property, D.B., iv, i, 19-23.

Víramitrodaya and Smṛiti-chandrikā on Kátyáyana's text.—The Víramitrodaya repeats the view propounded by the Mitáksharā, with respect to *strīdhana*.

This work is regarded by the Privy Council to be a treatise of high authority at Benares and to be properly receivable as an exposition of what may have been left doubtful by the Mitáksharā, and to be declaratory of the law of the Benares school,—*Giridhari Lal Roy v. Bengal Government*, 12 M. I. A., 448=10 W. R., 32.

The author of this work notices the text of Kátyáyana (sloka 5), and maintains that it refers to the property assigned to the widow of a deceased undivided coparcener, for maintaining herself from its profits,—Vir., p. 136.

He then notices the construction put on it in the Dáyabhāga, and disapproves of the same. He maintains that the widow as heir must necessarily be absolute master of the inherited property, and texts like this must be taken to be of moral obligation only, such as those with respect to which the doctrine of *factum valet* is propounded by the author of the Dáyabhāga. And he concludes by saying that the utmost that can be said is that gift and the like alienation made by a widow for immoral purposes or without any necessity, may be held improper; otherwise, she has full power to dispose of property for religious and other lawful purposes,—Vir., pp. 137-141.

The Smriti-chandriká notices the text of Kátyáyana, and explains it to refer to the widow of a member of a joint undivided family, who has received from her husband's surviving coparceners an assignment of landed property for getting her maintenance from the income thereof. In fact, the Viramitrodaya has borrowed the explanation of Kátyáyana's text from this work which is frequently cited and referred to by it under the name of the Chandriká.

Judicial Committee on Kátyáyana's text.—It should be observed that heritage means property in which the heir acquires *ownership* by reason of relationship to the late owner; therefore when a woman becomes the heir, she must acquire an absolute right to the inherited property, unless there be an inherent disability on her part, or there be an express text curtailing her rights.

There would have been an inherent disability, if *strídhana* had still been held to have a technical meaning, or if the original incapacity of women to hold property had been admitted even now to continue, or in other words, if women could not have absolute right in any kind of property, which is not *expressly* enumerated as *strídhana*. But the paramount authorities of both the schools hold that women do not, as a general rule, labour under any such disability or incapacity, whatever might have been their condition in early law.

Therefore their rights in inherited property cannot be curtailed, unless there be an express provision of law to that effect. And Kátyáyana's text (sloka 5) is the only passage of law by which the widow's rights are curtailed according to the Dáyabhága and to the commentaries of the Mithila school.

Kátyáyana's complete Code is not extant. It is, however, admitted by the writers of the Mithila school, that the text of Kátyáyana relates actually to the immoveable property *given* by the husband.

So there is really no authority in Hindu Law, against the doctrine maintained by the Mitákshará, that property inherited by a woman becomes her *strídhana*.

But the Privy Council held this doctrine to be erroneous by reason of its being in conflict with the text of Kátyáyana who is recognised by the Mitákshará as a lawgiver, though the text is not cited in the Mitákshará; *Bhagwandeem v. Myna Bai*, 11 M. I. A., 487=9 W. R., P. C., 23. The Lords of the Judicial Committee were betrayed into this error by assuming the interpretation put on it by the Dáyabhága to be its only real meaning. And herein their Lordships departed from their own view of the

duty of a European judge in dealing with Hindu law,—*supra*, p. 16.

What really happened was that the Dáyabhága rule had been erroneously applied to some small cases governed by the Benares school; and when at last the question arose in a big case going up to the Privy Council, the view already acted on in the previous cases and seeming to be sanctioned by usage, was maintained intact, as the materials necessary for arriving at the correct view of the law were not placed before their Lordships.

And their Lordships have proceeded further: not only the rule extracted by the author of the Dáyabhága from his peculiar interpretation of Kátyáyana's text, but also his extension of that rule to cases not covered by the language of that text, have been applied by the Privy Council to cases governed by the Benares school. Accordingly the daughter has been held to take the widow's estate in her father's property (*Chotay Lal v. Chunnoo Lal* 4 C. S., 744); and the same rule has been applied by the Calcutta High Court to the mother's inheritance,—*Julleswar v. Uggar*, 9 C. S., 725.

Thus the females governed by the Benares school have been subjected to the restrictions and limitations of the Bengal school, while the privilege enjoyed by the Bengal females, of inheriting from their male relations even when these were joint or re-united, could not be granted to them. They have been deprived of their substantial rights without any compensation whatever.

It should be remarked here, that the text of Kátyáyana lays down two continuing conditions for the enjoyment by the widow of her husband's estate, namely, (1) chastity and (2) residence with the husband's relations. It has, however, been held that these are not to be taken as conditions subsequent; inasmuch, as the author of the Dáyabhága has not himself drawn any such conclusion from that text. Hence it has been held in *Cossinath Bysack's* case that the widow inheriting her husband's estate is not bound to live with her husband's kinsmen; and in the Unchastity case, that subsequent unchastity will not divest.

[The effect of unchastity of women has already been considered, p. 228 *et. seq.* and p. 241. But one point has accidentally been omitted to be mentioned, namely, that an unchaste wife may be divorced by the husband; thus, Manu cited in the Viváda-Ratnákarā, p. 426, ordains—

सख्कन्दगा च या नारी तस्यास्व्यागो विधीयते ।

न चैवं स्त्रीबधं कुर्यात् न चैवाङ्गविकर्तनं ॥ मनुः ।

which means,—“If a woman is licentious, her abandonment is

ordained; the woman, however, should not be killed, nor should her limbs be mutilated.”]

Privy Council on Strídhana.—In the case of *Brij Indar Bahadur Sing v. Ranees Janki Koer*, 5 I. A., 1, the Judicial Committee, took into their consideration all the passages of the *Mitákshará* and the *Dáyabhága*, in which the character of *strídhana* is discussed, and came to the only conclusion that may be properly deduced from them, namely, that *strídhana* has no technical or restricted meaning; and their Lordships laid special stress on the conclusion arrived at by *Jímútaváhana*, namely, “That alone is (*strídhana*) her peculiar property, which she has power to give, sell, or use, independently of her husband’s control.” The words “her peculiar property” in this passage are misleading, the correct rendering should be, “That alone is a woman’s property, &c.,” so there is no peculiarity about woman’s property.

The facts of this case were as follows:—A *Taluk* in Oudh, in possession of a Hindu widow to whom it had descended as the heir of her husband, was confiscated by the Government, and was subsequently granted to her by a *Sunnud*, with right of alienation, and with right of succession to her heirs.

The *Taluk* was held by the Privy Council to have become the *strídhana* of the widow, by the grant to her, and to pass on her death, to her heirs and not to her husband’s heirs. The grant was made by a stranger, to a Hindu lady, and therefore if made during her husband’s lifetime, it is doubtful whether it could become her *strídhana*. But as it was made to a widow, there was nothing to prevent it from being her *strídhana*. If *strídhana* had been technical and restricted in its meaning, and if nothing could have been *strídhana* unless expressly ordained to be so, then it could not have been held that the *Taluk* had become the grantee’s *strídhana*. See *Bachha Jha v. Jugmohan Jha*, 12 C. S., 348.

The principle enunciated in this case represents the true view of Hindu law, though it is in conflict with the opinion expressed by the Privy Council in some earlier cases,—*Mt. Thakur Deyhee v. Rai Baluk Ram*, 11 M. I. A., 189=10 W. R., P. C., 3.

Case law on Strídhana and inherited property.—It should be noticed that,—

(1) According to the Bengal school a woman inheriting the estate of a male, has a limited interest or what is called the *widow’s estate* in both moveable and immoveable property:

(2) That this Bengal doctrine has been (though improperly) extended to cases governed by the Benares school: and

(3) That according to the Mithila school the widow inherit-

ing her husband's estate, either directly from him, or mediately through her son, takes an absolute estate in the moveables, and a life-interest in the immoveables in all cases; for her interest in such property is the same as in property given by the husband.

She is therefore competent in Mithila, to alienate the moveables according to her pleasure, *Doorga v. Pooran*, 5 W. R., 141, *Birajan v. Luchmi*, 10 C. S., 392; 11 M. I. A., 487.

The moveable property becomes her *strídhana*, and must therefore pass to her heirs on her death.

The widow is likewise absolutely entitled to the proceeds of the immoveables; for, her interest therein is the same as in immoveable property given by the husband.

Hence the savings of the income of the inherited immoveable property, as well as any immoveable property purchased therewith, must be her *strídhana*, and pass on her death to her heirs, and not to her husband's heirs. This great distinction between the Bengal school and the Mithila school should be kept in view.

The question of succession to the moveables and the savings, &c., under the Mithila law, is an open one, and has not yet been decided,—2 M. I. A., 181 (251).

It should be observed that the daughter takes an absolute estate in property inherited from her father, according to the Mithila school.

In Bombay the Mithila rule seems to be followed to some extent, subject, however, to an extension in consequence of all the *sapinda* females being recognised as heirs.

There the widow, the mother and the like relations, becoming members of the family by marriage, are held to take a limited interest.

While the daughter, the sister, the brother's daughter and the like, who are born in the family, are held to take the estate absolutely.

In Bombay the widow and the like appear to have an absolute power of disposal over the moveables; but yet it has been held that the moveables must pass, on the widow's death, to her husband's heirs, 16 B. S., 229 and 233.

In Madras also it has recently been held that the widow's power over the moveables is not larger than over immoveables, 8 M. S., 290 and 305.

The perusal of most of the *Mitákshará* cases will show that the Bengal doctrine has been permitted to make considerable inroad on the *Mitákshará* schools; the judges' attention was not attracted by the great distinction between the two schools as regards the inheritance of women. And the learned judges appear

to labour under the misconception that *strídhana* is even now technical and limited in meaning.

Strídhana inherited by woman.—The Bengal High Court has gone further and held that even *strídhana* inherited by female heirs, does not become the latter's *strídhana*, 5 C. S., 222.

The only authority on which this view is based is the opinion expressed by Śríkrishna in his *Dáyakrama Sangraha*, namely, that inherited property does not become *strídhana*. There is no authority in support of this broad position, and there is no reason why this writer should be raised to the position of a lawgiver. This writer was neither a judge nor a lawyer but a mere Sanskritist without law, who appears to have lived in the beginning of the seventeenth century. He is not regarded by the people of Bengal as any authority. He has, however, been thrust into prominence by the adventitious circumstance of his work being translated into English.

Ask any Bengali as to the law by which he is governed, and the answer you will invariably receive is, that he is governed by the *Dáyabhága*; nobody will name Śríkrishna.

Now, not only there is nothing in the *Dáyabhága* in support of the above view; on the contrary, a perusal of the chapter IV of the *Dáyabhága* wherein *strídhana* and its devolution are discussed, will convince the reader that the daughters take the same interest in their mother's *strídhana* as sons.

Because, it is a peculiar doctrine of the founder of the Bengal school, that sons and daughters *equally* inherit their mother's non-*Jautaka strídhana*; and in arguing out this position, he refers to the well-known maxim that "Equality is the rule where no distinction is expressed,—iv, ii, 1-8. It is difficult to understand, how in the face of what the founder maintains, namely, that the heritable right of the son and the daughter is equal, can it be contended that they take different estates. This would be over-ruling *Jímútaváhana* by Śríkrishna.

Besides in nine hundred and ninety-nine cases out of every thousand, *strídhana* consists of moveables only; and the heir male or female takes it absolutely according to the popular belief and usage. That the female heir takes only a limited interest, and is not absolutely entitled, is an idea which is not known to the people, nor even to the persons likely to become reversioners. If that were the law, how is it that there is no provision made for the protection of the future interests of reversioners?

In the case of property inherited from males there is such a provision; for, the widow is directed to reside with the persons likely to be reversioners, and to manage the estate subject to their control,—D. B., 11, 1, 56-64.

It should be noticed in this convention, that there is no commentator of the Mitákshará school maintaining the view propounded by Srikrishna. Hence that doctrine cannot be extended to cases governed by the Mitákshará.

Mother's share.—The share to which the mother in both the schools, and the stepmother under the Mitákshará, are entitled to get on a partition of the property by the sons, is intended to become their *strídhana* or absolute property. That it is *strídhana* according to the Mitákshará is beyond all doubt. Because the Mitákshará says that on the mother's death, this share devolves on her daughters, and in default of the daughters, on her sons.

Besides there are two strong reasons for considering this share to be the recipient's *strídhana*: (1) if the mother has got *strídhana* from the husband or the father-in-law, then so much only is to be allotted to her as together with what has been so received would be equal to the share of a son; hence when a share is so constituted, her right to its different component parts ought to be the same; (2) when on a partition shares are allotted to different persons, the right of each to his or her share must *primá facie* be of the same character, in the absence of any express distinction; hence the right of the mother to her share must be of the same character as that of a son to his share, since no distinction is anywhere expressed. These arguments apply to the Bengal school as well.

But as a great deal of misconception prevails about the character of *strídhana*, it has been held that this is not *strídhana* according to the Bengal school (*ante*, p. 184); and there is an *obitúr dictum* to the same effect, with respect to cases governed by the Mitákshará school (*ante*, p. 156).

It is taken for granted that this share is given for the purpose of maintenance only; if that were the object, why should a share be given at all, when the property is very large, and how again the share can be sufficient for maintenance, when the property is very small? Hence the assumption is groundless and unsupported by authority or reason.

Contemplate the condition of a Hindu mother when her sons separate from each other during her life, and there is a general disruption of the family. How is she to live if all the sons separate from her? Is the Pardanashin lady to live alone under the zenana system in solitary confinement? That might have been her lot, but for the share allotted to her by the Hindu law, and intended by it to be her absolute property. If not for her sake, at least for the sake of her property, some one of her sons or some other relation of hers, would consent to live with her. And this is the real reason why a share is assigned to her, instead

of maintenance only. It is also intended to act as a deterrent on sons, for dissuading them from violating the religious injunction which requires brothers to live together so long as the parents are alive.

Thus we see that the Hindu females have been deprived of many rights, by reason of the materials in their favour not being properly placed before the Courts. The Pardanashin ladies could not personally look after their own cases, and thus they were in a disadvantageous position in the unequal contests with their male adversaries, and so there is no wonder that they have been improperly cast even in British Indian Courts, the European Judges whereof cannot but be naturally disposed to protect their rights.

Let us now proceed to discuss the widow's estate and its incidents.

Widow's estate.

Anomalous.—The nature of the widow's estate under the *Dáyabhága* has already been mentioned (*supra* p. 260). But the courts of justice felt considerable difficulty in giving full effect to all its incidents; and so the law on the subject has been altered to some extent in favour of the widow.

(1) The widow is required to enjoy with moderation: she is enjoined to lead a life of austerity, and is forbidden to wear delicate apparel or to eat rich food. Compliance with this requirement was considered difficult to enforce, and so it has been held that the widow may, if she chooses, spend the whole income arising out of her husband's estate, and she is not bound to save a single farthing.

(2) But if she does not spend the whole income, but saves and accumulates any portion, and invests these in the purchase of property, and dies without making a valid disposition, the same shall pass to her husband's heirs who are entitled to every thing that has not actually been enjoyed or consumed by her.

(3) Although the widow has not even a life-interest when the property is large, still as a corollary of the position that she is not bound to be moderate as regards the expenditure of the income, it has been held that even without any necessity the widow may sell her husband's estate so as to pass to the vendee an interest in it for her life.

(4) The restriction imposed on the widow that in her management of the estate, she shall be subject to the control of her husband's kinsmen, has been set aside, perhaps on the ground of its being a moral injunction only, the estate being completely vested in her, and no part of it being vested in the

husband's next heir during her life. But it has been overlooked that this was intended for the protection of their future interest. |

(5) But yet a partial effect has been given to the said restriction, by holding that the widow can, with the consent of the husband's next male heir for the time being, transfer without any legal necessity, any property appertaining to her husband's estate, so as to give an absolute title to the transferee even against the actual reversioner who may be a different person.

(6) When the property is small, and not sufficient for her lawful expenses, she may sell the whole of it, so that the widow's interest varies from an absolute estate when it is small, to less than a life-interest when it is very large, although she is permitted, if she chooses, to convert it into a life-interest in the latter case.

(7) Although the widow's estate in both *moveable* and *immoveable* property, is a limited one, yet the only mode of preserving the future interest of the husband's heirs, provided by Hindu law, namely, the control of the husband's kinsmen over her management of the estate, is not ordinarily given effect to.

Thus the Hindu widow's estate has become an anomalous and peculiar one. It is thus described by the Privy Council in the *Unchastity* case, 5 C. S., 776 :—

“According to the Hindu law, a widow who succeeds to the estate of her husband in default of male issue, whether she succeeds by inheritance or survivorship—as to which see the *Shivaganga* case—does not take a mere life-estate in the property. The whole estate is for the time vested in her absolutely for some purposes, though in some respects for only a qualified interest. Her estate is an anomalous one, and has been compared to that of a tenant-in-tail. It would perhaps be more correct to say that she holds an estate of inheritance to herself and the heirs of her husband. But whatever her estate is, it is clear that, until the termination of it, it is impossible to say who are the persons who will be entitled to succeed as heirs to her husband. The succession does not open to the heirs of the husband until the termination of the widow's estate. Upon the termination of that estate the property descends to those who would have been the heirs of the husband if he had lived up to and died at the moment of her death.”

This anomalous *widow's estate* is what is taken by the female heirs in the estate of males according to the Bengal School. But that is not the view of the *Mitákshará* School, although the Bengal doctrine has improperly been extended to cases governed by the Benares School, and also by the Southern Schools to some extent.

It may be noticed in this connection, that according to the Mitákshará, the heirs to the *strídhana* of a woman married in the approved forms, and dying without leaving any heir of her body, are the same persons who are her husband's heirs and they take in the same order. So the succession of the husband's heirs to his estate inherited by his widow after her death might have contributed to the false view that such property is not her *strídhana*, although they succeeded as *her* and not as the *husband's* heirs.

As regards the Mithila School, its peculiar doctrines have not been overlooked; and accordingly the widow's estate there, is such as has already been pointed out, (p. 257), and differs materially from what is technically called the *widow's estate*.

Lapse of widow's estate.—It should be observed that the widow inherits her husband's estate, in the character of being the surviving half of the husband; all wives are not entitled to inherit (D. B. 11, 1, 48), those only who are *Patnis*, i.e., who are lawfully wedded, and with whom the connection is religious and permanent so as to subsist even in the next world, are recognised as heirs. When therefore the widow gives up this character and connection, by re-marriage, her right to the deceased husband's estate ceases,—*Matangini v. Ram*, 19 C. S., 289; Act XV of 1856, Section 2. Mere unchastity has not the effect of putting an end to the connection.

When a widow adopts a son in the exercise of a power of adoption which may be deemed constructive pregnancy in such a case, then also her interest in her husband's estate ceases.

Two or more widows or other female heirs.—There seems to be some misconception about the nature of the estate taken by two or more female heirs in property jointly inherited by them.

According to the Bengal School, two or more persons succeeding together take as tenants-in-common, and not as joint-tenants in any case.

According to the Mitákshará School also, two or more persons jointly inheriting property by the rule of inheritance, and not by birth, take it as tenants-in-common, to which survivorship does not apply.

The Mitákshará has expressly laid down that two or more co-widows jointly inheriting their husband's estate shall take the same by *dividing* it,—in the following passage accidentally omitted by Colebrooke in his translation of the work:—

एकवचनञ्च जात्यभिप्रायेण, अतश्च वद्वन्वेत् सजातीया विजातीयाश्च, यथांशं विभज्य धनं गृह्णन्ति ।

which means,—“The singular number (of the term lawfully

wedded wife in the text of Yājñavalkya on succession, Text No. 1 *supra*, p. 162) has been used to imply the class, hence if there be more wives than one, whether of the same caste or of different castes, they shall take the property dividing the same according to their shares."

This is in conformity with the Mitāksharā doctrine that the inherited property is the *strīdhan* of the female heirs.

Partition is an incident of joint heritage; in fact, *partition of heritage* is the name given by Hindu lawyers, to the law of inheritance.

Partition by two or more joint female heirs is expressly laid down by the commentators.

It is no doubt true, that when the female heirs take the Hindu widow's estate, the share which may, on partition, be allotted to any one of them, will, on her death during the lifetime of the others, pass to the latter as being the then next taker or reversionary heir of the last male owner.

But this devolution is mistaken for passing by *survivorship*; and consequently the tenancy of the female heirs is deemed to be an unseparable joint-tenancy in those cases in which they take the *widow's estate* according to the Dáyabhāga.

And as a consequence of this doctrine, an opinion has been expressed that although the joint female heirs may come to an arrangement whereby they may separately hold and possess portions of the property in proportion to their shares, for convenience of enjoyment, yet there cannot be between them a legal partition or division of title, so as to defeat their survivorship; 11 M. I. A., 487. Hence, although there cannot be an absolute partition, yet an order for separate possession may be made, when that is the only likely means to secure peaceful enjoyment, *Gajapathi v. Gajapathi*, 1 M.S., 290=4 I. A., 212.

In the case of *Amritalal v. Rajanikanta*, 2 I. A., 113, the same principle has been asserted though it was a case governed by the Dáyabhāga, one of the fundamental doctrines of which is, that co-heirs cannot but take as tenants-in-common.

The facts of this case were as follows:—Two married daughters jointly inherited their father's property, then one of them became widowed and she was also sonless, subsequently the other died. The question was whether the surviving daughter who was a childless widow, could take her deceased sister's share in the father's estate. It was held that she could. And this conclusion was based on the principle of joint-tenancy and survivorship.

But the conclusion may without invoking the above principle, be justified on the ground that the question whether the sur-

living daughter was competent to become the heir to her father was determined when the succession opened to her at first, and the character of heirship having been once impressed on her, it cannot be taken away by any subsequent event, and therefore she as her father's heir could not be prevented from taking her sister's share, any more than be divested of her own share.

Nor does the principle of survivorship seem to be equitable in all cases. Take for instance a case in which a man dies leaving two maiden daughters and one married daughter having sons; the maiden daughters inherit to the exclusion of the married one, then one of them is married and subsequently becomes a widow without sons, and afterwards the other maiden daughter dies leaving the two sisters one of whom is a childless widow and the other having sons. According to survivorship the former alone would take the deceased sister's share, but according to the rule of inheritance both would take it: and the latter alternative appears to be acceptable for several good reasons.

Another consequence which is sought to be deduced from the doctrine of co-widows' unseparable joint-tenancy, is the incapacity of either to alienate her share without the consent of the other, (*Kathaperúmol v. Venkabai*, 2 M. S., 194). A compulsory sale in execution of a decree personally against one of the co-widows, of her share, however, has been held valid during her life, *Ariyaputri v. Alamelu*, 11 M. S., 304.

A co-widow's power of alienation over her undivided interest in a particular property appertaining to her husband's estate, came to be considered by a Full Bench of the Calcutta High Court in the case of *Janakinath Mukhopadhyaya v. Mothuranath Mukhopadhyaya*, 9 C. S., 580, and it has been held that the purchaser is entitled to enforce a partition as against the other widow, which should be carried out in such a way as not to be detrimental to the future interests of the reversioners. The tenure of co-heirship was held to be the same between female co-heirs as between male heirs.

In the case of *Sri Gajapati v. Maharani*, 16 M. S. 1=19 I. A., 184, governed by the Mitákshará, it has been held by the Privy Council that a mortgage by one of two co-widows, of part of the husband's estate jointly inherited by them, is not binding on the estate in the possession of the surviving widow after the death of the mortgagor, inasmuch as the mortgage was not so framed as to bind the same. And an opinion is also expressed that such a mortgage even for legal necessity, will not be binding on the estate, so as to affect the interest of the surviving widow.

Equity appears to require that a female co-heir should be held to have the same rights over her share, as if she had been the sole

heir, and her share the only property, of the last full owner, and that the succession of the surviving co-heir to her share does not differ in any respect from the succession of a remoter female heir such as that of the daughter or the mother, after the widow and the like.

Alienation for legal necessity.

A widow may sell her life-interest without any legal necessity, and she is competent to transfer with the consent of the presumptive reversioner, her husband's estate either in whole or in part, without any cause justifying the transfer.

The widow alone is also competent to absolutely alienate the property for certain religious purposes and for necessity. These are as follows :—

1. Payment of the husband's debts; it being conducive to his spiritual benefit, she is justified in alienating for the purpose of paying even debts barred by limitation; *Udai v. Ashu*, 21 C. S., 190;

2. The performance of his exequial rite as well as that of his mother and the like;

3. Religious purposes, especially pilgrimage to Gya for performing his *sraddha* there; *Collector v. Cavalry*, 8 M. I. A., 529 (550)=2 W. R., 59. Only a small portion of the property may be alienated for a pious purpose of her own,—*Ram v. Ram*, 22 C. S., 506;

4. Maintenance of herself and of those who are entitled to it out of the estate, such as his mother, paternal grandmother, maiden sister and daughter, and the like;

5. Marriage of his maiden sister, daughter, son's daughter, grandson's daughter and the like; 6 C. S., 36.

6. Preservation of the estate by payment of Government Revenue and the like; and

7. Costs of any litigation respecting the estate, such as are incurred for defending her title to it, 12 C. S., 52.

There is a distinction between a mortgage and a sale; for while the exact amount actually necessary may be borrowed; there may not be any property the value of which is equal to the amount necessary to be raised, so that a sale often covers property of larger value, and is valid if the difference be not disproportionate,—*Lullest v. Sreedhur*, 13 W. R., 457.

The reversioner cannot recover the property sold for legal necessity, even by offering to pay to the purchaser the amount raised, 9 W. R., 284. But in a case of excessive sale, he can set it aside by paying the amount which the widow was entitled to raise,—*Phool v. Rughoo*, 9 W. R., 108; *Muttee v. Gopaul*, 20 W. R.,

187; *Shumsool v. Shewukram*, 2 I. A., 7=22 W. R., 409; *Sadashiv v. Dhakubai*, 5 B. S., 450.

A lender or a purchaser dealing with a Hindu widow, is, like one dealing with a manager, bound to enquire into the necessities for the loan or the sale, see *ante* p. 138. The onus lies on him to prove justifying necessity,—*B. Kameswar v. Run Bahadur*, 8 I. A., 8=6 C. S., 848.

Besides, a person dealing with a Purdanashin lady, must take care to see that the transaction is honest and *bonâ fide*, that the deed, and the power (should there be one), were fully explained to, and understood by, her before execution, and that she had disinterested and independent advice, and was free from undue influence,—*Tacoordeen v. Nawab*, 1 I. A., 192=21 W. R., 340, *Sudisht v. Mt. Sheobarat*, 8 I. A., 39=7 C. S., 245, *Wajid v. Raja*, 18 I. A., 144=18 C. S., 545.

Accordingly, where a widow borrowed on mortgage, under necessity, the stipulated interest, which was found to be exorbitant and unreasonable, was reduced, *Hurronath v. Rundhir*, 18 I. A., 1=18 C. S., 111.

Accumulations and acquisitions.

When the estate is large and the income thereof is more than sufficient for meeting all the legal expenses, the widow is at perfect liberty to dispose of the surplus income in any way she pleases; she is not bound to save. But if she saves and makes no attempt to dispose of the savings or accumulations in her life-time, they will follow the estate and go to her husband's heirs. As regards her competency during her life to deal with accumulations, a difficulty has arisen in consequence of the conflict between the original view of the widow's restricted right of enjoyment, according to which she was considered incompetent to alienate without legal necessity what had already been accumulated by her moderate enjoyment of the income, and the modern view of the widow's unrestricted power of expending the whole of the income. Hence has arisen a distinction between an accumulation amounting to an accretion to the estate, and an accumulation being simply income held in suspense for expenditure. It is difficult to fix the line which distinguishes accretions to the husband's estate from income held in suspense in the widow's hands, as to which she has not determined whether or not she will spend it. If the widow acquires immoveable property with the savings of the surplus income, and makes in no way any distinction between the original estate and the acquisitions, and treats such after-purchases as accretions to the original estate, she will be afterwards precluded from alienating the acquisitions

except for legal necessity. In the cases of *Isri Dutt Koer* (10 C. S. 324) and of *Sheolochan Sing* (14 C. S. 387) the rule laid down by the Privy Council is, that when a widow not spending the income of her husband's estate, acquires immoveable property with her savings, and makes no distinction between the original estate and the after-purchases, the *prima facie* presumption is that it has been her intention to keep the estate one and entire, and that the after-purchases are an increment to the original estate. In both these cases the widow attempted to alienate both descriptions of property by one transaction, and had not previously dealt with the after-purchases in any way.

So the original view is now confined to the acquisition of immoveable property when there is nothing to show her intention to keep it separate.

The Bengal doctrine is not applicable to cases under the Mithila School, where the widow is entitled to a life-interest in immoveable property.

Waste.

If the widow commits any waste in respect of her husband's estate, she may be restrained by the presumptive reversionary heir by a suit. But the principles which are applied in Courts of Equity in England for securing in the public funds any property to which one person is entitled in possession, and another is entitled in remainder, are not applicable to the property in possession of a Hindu widow: in order to induce the Court to interfere, it is necessary to show that there is danger to the property from the mode in which the widow is dealing with it: (6 Moore, 433.) And when she alienates any property belonging to her husband in excess of her power, the then next heir of the husband may during her life bring a suit for a declaration that the alienation, either in whole or in part, is invalid after her life.

Thus the reversioner's interest is not so fully protected, as it is under the provision made by the *Dáyabhága* for the control by the husband's kinsmen over the widow's management.

Judicial proceedings.

It has already been said that the widow represents the whole estate of her husband, which is entirely vested in her, no one else having any present interest in the estate before the termination of her interest. It is only after the termination of her estate that the actual reversioner or the next heir can be ascertained. To a suit respecting the husband's estate she alone is entitled to be a party as representing the estate; and a decree fairly and properly obtained against her will bind the reversioners.

The following observation of the Privy Council in the *Shivaganga* case lays down the rule on the subject :—“The same principle which has prevailed in the Courts of this country as to tenants-in-tail representing the inheritance, would seem to apply to the case of a Hindu widow; and it is obvious that there would be the greatest possible inconvenience in holding that the succeeding heirs were not bound by a decree fairly and properly obtained against the widow.” See also the case of *Protabnarayn Sing* (11 C. S. 186) in which, following the above principle, the Privy Council held that a decree properly obtained against the widow operates as *res judicata* against the reversioners.

It was formerly held under the old Limitation Act that possession adverse to the widow was also adverse to the reversioner. But it has been held that the law has been changed since the passing of the Limitation Act of 1871, and the reversioner is entitled to twelve years from the death of the widow,—9 C. S., 934. This ruling, however, seems to be inconsistent with the decision of the Privy Council in the case of *Hurrinath Chatterje v. Mohunt Mothur*, 20 I. A., 183.=21 C. S., 8, in which a suit by a daughter to recover her share of her father's estate had been dismissed only on the ground of limitation, and a subsequent suit by her son after her death was held to be barred by the principle of *res judicata*.

Here again the same difficulty may arise as in a suit against the Mitákshará father alone, for a debt due by the whole family,—the difficulty in fact of distinguishing between proceedings against the widow personally, and those against her as representing the whole estate. In execution of a decree against the widow for a debt contracted for legal necessity, the right, title and interest of the widow may be sold according to our Civil Procedure, and the question may arise what was purchased, the whole estate or the life-interest of the widow; and it will have to be decided by the application of substantially the same principles as have been laid down in the case of a Mitákshará father.

Thus, where a widow's estate was sold in execution of a decree against her personally, for arrears of maintenance payable by her, which was a charge on the estate, it has been held that only the widow's interest passed to the purchaser,—*Baijun Doobey v. Brij Bhookun*, 2 I. A., 275=1 C. S., 133=24 W. R., 306.

But in another case in which the widow's right, title, and interest, only was sold in execution of a decree, it has been held that the court is at liberty to look to the judgment to ascertain what was sold thereunder, and that as it appeared from the judgment that the decree against the widow was in respect of the

husband's estate and bound the reversionary heir, the purchaser took the estate absolutely,—*Gooroo Das v. Ram Narain*, 11 I. A., 59=10 C. S., 860.

Reversioner.

Reversioner.—You will bear in mind that the term reversioner as used in Hindu law, bears a sense different from its ordinary meaning, for a Hindu reversioner has no present interest in the property, the actual reversioner may be a different person from the presumptive reversioner and his heirs: the terms 'the next heir of the last full owner,' or 'the then next heir' may be used instead of the above expression. A female heir may be a reversioner or the next heir, having a qualified estate. There appears to have been some misconception about the matter. It had to be settled by a Full Bench that when a maiden daughter succeeds in preference to her married sisters, and after marriage dies leaving a son, the estate will go to her qualified sister as the next reversioner in preference to her son. (9 C. S. 154.)

Surrender.—A female heir may surrender or, properly speaking, relinquish her rights so as to accelerate succession and vest the property in the then next heir, in the same way as if she had died at that time:—(5 C. S. 732.) This is *bonâ fide* done when the person in whose favour the relinquishment is made is also her own relation, for instance, when the surrender is made by the mother in favour of her son or daughter or grandson. In all other cases it is a mere pretext for an arrangement whereby the property is divided between the last owner's relations and the widow herself, the latter getting her share absolutely so that she might give them to her own relations.

The rule originated from the doctrine that the retirement from the world or the extinction of one's desire for property, is, according to Hindu law, civil death, and causes, in the same way as natural death, the extinction of his rights in property, and has the effect of accelerating inheritance. And because retirement from the world depends upon the will of the person, therefore it has been held that without the remotest idea of retiring from the world, she may do that which would follow from her actual retirement.

But in order to accelerate the inheritance of the reversioner, the widow must convey her estate absolutely; hence where a widow executed a deed in favour of a daughter's son, reserving her life-interest and declaring him to be entitled to the estate after her death, it has been held that there was no surrender at all, and therefore no title in him to exclude another daughter's son,—*Behari v. Madho*, 19 I. A., 30=19 C. S., 236.

Alienation with reversioner's consent.—It is laid down in the *Dáyabhága* itself (D. B., 11, 1, 64,) that the widow may, with the consent of the husband's kinsmen, deal with his estate in any way; and the reason is, that they are her lawful guardians in default of the husband and the male issue. This follows from her status of perpetual minority under the Hindu law (Texts Nos. 2 and 3,) her supposed want of discretion being supplied by their *auctoritas*. It is only with their permission, that she may make any gift to her relations on her father's and mother's side. This rule is supported by the authority of the following text of *Nárada*,—

मृते भर्तृर्न्ययुक्तायाः पतिपक्षः प्रभुः स्त्रियाः ।
 विनिवोगेऽर्थरक्षासु भर्तृन् च स ईश्वरः ।
 परिच्छीदे पतिपुत्रे निर्मयुक्ते निरामये ।
 तत् सपिण्डेन चासत्सु पितृपक्षः प्रभुः स्त्रियाः । नारदः ।

which means,—“When the husband is deceased, the husband's kin are the guardians of his sonless wife: in the disposal and care of property, as well as in (the matter of) maintenance, they have full power. But, if the husband's family be extinct, or contain no male, or be helpless, or there be no Sapinda of his, then the kin of her own father are the guardians of the widow”.

While commenting on this text the author of the *Dáyabhága* says, that “the disposal” means “gift and the like” which implies “gift, sale and mortgage,” i.e., any disposition of property.

This doctrine that the widow may with the consent of the husband's kinsmen deal with her husband's property, was acted upon by our courts of justice from the earliest times. But the difficulty which was felt for a long time, was, as to whether by “the consent of husband's kinsmen” is intended, the consent of all persons who may possibly be heirs of the husband, or the consent of the nearest or the presumptive reversionary heir.

This difficulty has now been removed by a Full Bench of the Calcutta High Court, who have held that the presumptive reversionary heir's consent is sufficient, because the widow may by retirement or by surrender, cause the estate to be vested in the reversioner, and so he is the person to be principally regarded in this connection. — *Nabakissor v. Gobind Chandra*, 10 C. S., 1102.

So it appears that the widow and the presumptive reversioner are together competent to deal with the property in any way they please. But when there are more reversioners than one, the consent of *all* is necessary, the consent of only one or some being of no legal effect: the alienation in such a case is absolutely void, *Radha v. Joy*, 17 C. S., 896, and note 900.

Where, however, a widow relinquished the whole estate in favour of the then reversioner, and the latter made an absolute gift of half the estate to the widow to enable her to make a provision for maintenance of a son adopted by her, whose adoption had been declared invalid in a suit by the reversioner, it has been held that the relinquishment is valid as to one-half of the estate, and invalid as to the other half re-granted to the widow. It is difficult to follow the principle of the distinction; for the widow intended really to relinquish one-half *in consideration* of getting an absolute title to the other half,—*Hemchunder v. Sarnamoyi*, 22 C. S., 354.

The Allahabad High Court, however, do not recognise the validity of surrenders in favour, or alienations with the consent, of presumptive reversioners, so as to defeat the title of the actual reversioner,—6 A. S., 116, and 288. Thus, the position of the Benares female heirs has been reduced from absolute ownership, to one even inferior to that of the Bengal females.

Deceased widow's debts.—The actual reversioner succeeding to the possession of the estate after the death of the widow is bound to pay off the debts contracted by the widow for a valid purpose for which she might have alienated any portion of the estate, although the debts were not charged upon the estate. It was so held by Justices Jackson and Tottenham in the case of *Ramcoomar Mitter* (6 C. S. 36) in which a widow had borrowed money for the purpose of defraying the marriage expenses of the daughter of a son who had pre-deceased his father, and died without repaying the debt.

In the case of *Hurymohun Roy* (10 C. S. 823) it has also been laid down by a Full Bench of the Calcutta High Court that if a female heir, who represents the entire estate, enters into a contract with a tradesman; which has conferred a benefit upon the estate, and is such as a prudent owner would make for the preservation of the estate, the obligation arising out of it will be annexed to the estate in the hands of the reversioner, if she dies before discharging the same. The facts of the case were as follows:—A daughter inheriting a large estate belonging to her father, ordered a quantity of lime for the purpose of making repairs to certain houses on the estate; the repairs were completed, but she died without paying the price of the lime supplied on credit. The lime-merchant was declared entitled to recover from the estate in possession of the reversioner.

CHAPTER XIII.

SUCCESSION TO STRIDHANA.

ORIGINAL TEXTS.

- १ । ऋक्षं मृतायाः कन्याया ऋणीषः सोदराः स्वयं ।
तदभावे भवेन्-मातु-स्तदभावे भवेत् पितुः ॥ वौधावनः ।

1. The wealth of a deceased maiden, let the uterine brothers themselves take; on failure of them, it shall belong to the mother, in her default, it shall belong to the father.—Baudhāyana cited in Mit. 2, 11, 30 and in D.B., 4, 8, 7.

- २ । इत्वा कन्यां हरन् दण्ड्यो अयं दद्यात् सोदरं ।
मृतायां इत्तम् आदद्यात् परिशोधोभय-अयं । याज्ञवल्क्यः ।

2. For detaining a maiden after betrothing her, the offender shall be punished, and shall also make good the expenditure (incurred by the bridegroom's side) together with interest; if she die (after troth plighted) let the bridegroom take back the gifts he had presented, meeting however the expenditure on both sides.—Yājñavalkya.

- ३ । जनन्यां संख्यतायान् समं सर्वे सहोदराः ।
भजेरन् मातृकं ऋक्षं भगिन्यश्च सनाभयः ।
मातुश्च प्रौतुकं यत् स्यात् कुमारोभय एव सः ।
स्त्रियास्तु यद्-भवेद्-वित्तं पित्रादत्तं कथञ्चन ।
प्राञ्चस्यो तद्-हरेत् कन्या तदयस्य वा भवेत् ।
प्राञ्च-देवार्ध-गान्धर्व-प्राणापत्येषु यद्-धनं ।
अप्रजायाम् अतीतायां भर्तुरेव तद्-इच्छते ।
यत् तस्याः स्याद्-धनं दत्तं विवाहेष्वासुरादिषु ।
अतीतायाम् अप्रजायाम् मतापित्रोस्तद्विच्छते ॥ मनुः ।

3. When the mother is dead, let all the uterine brothers and uterine sisters equally divide the material estate. But whatever property is the mother's *Yantaka* (gift at the time of

marriage), that is the share only of her maiden daughter. The wealth of a woman, which has been in any manner given to her by her father, let the *Bráhma* daughter take; or let it belong to her offspring. It is admitted, that the property of a woman (married) in the forms called *Bráhma*, *Daiva*, *Āśha*, *Gándharva*, and *Prájápatya*, shall go to her husband, if she die without issue. But the wealth given to a woman (married) in the forms of marriage called, *Āsura* and the like (i.e., *Rákshasa* and *Paisácha*) is ordained, on her death without issue, to become the property of her mother and father.—Manu.

३ । मातुर्दुहितरः, श्रेष्ठम् ऋणात्, ताभ्यश्चतेज्यवः ।

अप्रज-स्त्रीधनं भर्तु-प्राप्तादिषु चतुर्विधं ।

दुहितृणां, प्रसूता चेत्, श्रेष्ठेषु-पितृ-भामि तत् । याज्ञवल्क्यः ।

4. The daughters share the residue of their mother's property after payment of her debts; in their default the (male) issue. The property of a childless woman (married) in the four forms beginning with the *Bráhma*, belongs to her husband; but if she leave progeny, it belongs to daughters: and in other forms of marriage, it goes to her parents (on failure of her issue).—Yájnavaalkya.

५ । समं सर्वे सोदर्याः प्रथमं अर्हन्ति कुमार्यश्च । शङ्खलिखितौ ।

5. All the uterine brothers and maiden sisters are equally entitled to the property.—Sankha and Likhita.

६ । सामान्यं पुत्र-कन्यायां मृतायां स्त्रीधनं स्त्रियां ।

अप्रजायां हरेद्-भर्ता माता भ्राता पितापि वा ॥ देवकः ।

6. A woman's property is common to her sons and daughters, when she is dead; but if she leave no issue, her husband shall take it, or her mother, brother or father.—Devala.

७ । मातुर्दुहितरोऽभावे दुहितृणां तदन्वयः । नारदः ।

7. Daughters take their mother's property; on failure of daughters, their (or her) issue.—Nārada.

८ । स्त्रीधनं दुहितृणाम् अप्रतानाम् अप्रतिष्ठितानाञ्च । गौतमः ।

8. A woman's property belongs to her daughters unaffiliated, and to those not actually married.—Gautama.

९ । पितृभ्याश्चैव यद्-दत्तं दुहितुः स्थावरं धनं ।

अप्रजायाम् अतीतायाम् आहमामि तु सर्वदा ॥ रुद्रकाव्यायनः ।

9. But whatever immoveable property is given by the

parents to their daughter, goes to her brother, on her dying without leaving issue.—Senior Kátyáyana.

१० । वसुदत्तन्तु वन्दूनाम्, अभावे मर्तृगामि तत् । कात्यायनः ।

10. But what is given by her kindred, belongs to her kindred; in their default, it goes to her husband.—Kátyáyana.

११ । स्त्रीधनं तदपत्यानां दुहिता च तदंशिनौ ।

अप्रप्ता चेत्, समूहा तु न जनेन्-मातृकं धनं ॥ बृहस्पतिः ।

11. A woman's property belongs to her children; and the daughter is a sharer of it; but if there be an unmarried daughter, the married daughter does not get the maternal property.—Vrihaspati.

१२ । मयुः खसा मनुजानो पिट्यस्त्री पिट्यखसा ।

अथ पूर्वज-पत्नी च मातृतुल्याः प्रकीर्तिताः ।

यदासाम् औरसो न स्यात् सुतो दौहित्र एव वा ।

तत् सुतो वा, धनं तासां खखौयाद्याः समाम्नुवुः । बृहस्पतिः ।

12. The mother's sister, the maternal uncle's wife, the paternal uncle's wife, the father's sister, the mother-in-law, and the wife of an elder brother, are pronounced equal to the mother: if they leave no issue of the body, nor son, nor daughter's son, nor their son, the sister's son and the like shall take their property.—Vrihaspati.

The term "the sister's son, and the like" in this text means the male correlations of the six female relations declared equal to the mother, namely, the sister's son, the husband's sister's son, the husband's brother's son, the brother's son, the son-in-law and the husband's younger brother, respectively.

१३ । सर्वास्वाम् एकपत्नीवाम् एका चेत् पुत्रियो भवेत् ।

सर्वास्ता तेन पुत्रेण पुत्रियो-महुरप्रवोवुः ॥ मनुः ।

13. If among all the wives of the same man, one becomes mother of a son, Manu says that by that son all of them become mothers of male issue.—Manu.

Succession to Strídhana.

Husband's gift of immoveable property.—It has already been seen that according to Hindu law, the wife takes only a life-estate in the immoveable property given by the husband, and she has no power of absolute alienation over it, whether it be a gift *inter vivos* or a bequest—5 C. S., 684; and it appears to pass to the husband's heirs after her death. It has, however, been

held that a Hindu husband is not legally incompetent to make an absolute gift of immovable property to his wife. Hence this rule of Hindu law does not apply when the deed of gift shows a clear intention of giving an absolute state: it is, however, not necessary that there should such words as are ordinarily used to pass an absolute estate; the intention is a matter of construction and may be expressed in other ways, 9 C. S., 830; 11 B. S., 573. In such a case the property will pass to her heirs.

This rule of Hindu law appears to be an exception to the rule of construction embodied in Section 82 of the Succession Act and in Section 8 of the Transfer of Property Act, namely, that in the absence of *express* reservation, the entire interest of the testator or transferor respectively will pass to the legatee or transferee.

A maiden's property goes in the following order according to both the Mitákshará and the Dáyabhága :—

(1) Full brother, (2) mother, (3) father.

Property given to a damsel by an intending bridegroom must be returned to him, on her death before marriage.

A married woman's property passes according to the Mitákshará in the following order :—

(1) Maiden daughter, (2) married but unprovided or indigent daughter, (*Uma v. Gokool*, 5 I. A., 40 = 3 C. S., 587), (3) married provided daughter, (4) daughter's daughter, (5) daughter's son, (6) son (including adopted son), (7) son's son (including son's adopted son), (8) husband and his heirs in the same order in which they take his property, if the marriage took place in the approved forms; but if the marriage took place in any of the disapproved forms, then instead of the husband and his heirs, the mother, father and the father's heirs take. It should be observed that generally marriages now take place in the approved form called Bráhma. The Asura form, however, is found amongst a few castes, such as Agarwala Bunias.

You will note how completely a Hindu female becomes identified with her husband's family; her own relations are excluded by those of her husband, just as she is excluded by her father's relations living jointly with him.

The above text (No. 12) of Vrihaspati, enumerating the sister's son and the like as heirs to *Strídhana*, is not cited in the Mitákshará; but it is cited in the Vírāmitrodaya and the Viváda-Ratnākara, and these commentaries appear to lay down that these six relations are to take before the relations included under the general rules, that is before the husband's heirs in cases of approved

forms of marriage of the deceased woman, and before the father's heirs in the disapproved forms of marriage, respectively.

The authority of this text has been recognized in Mithila cases,—*Mohun v. Kishen*, 21 C. S., 344, and also in a case governed by the Benares School,—*Ranjit v. Jagannath* 12 C. S., 375.

It would seem that the rival wife's son and daughter should come in before these six relations, for the same reason.

The order of succession among the six relations in the cases of approved marriage, appears to be as follows:—(1) the husband's younger brother, (2) the husband's brother's son, (3) the husband's sister's son, (4) her own brother's son, (5) her own sister's son, (6) and the son-in-law,—*Bachha v. Jugmon*, 12 C. S., 348.

Dáyabhága rules on the subject are not so simple as the above. The author divides *strídhana* property into two classes, namely, *yautaka* and *ayautuka* or non-*yautuka*; the latter including property gained previously or subsequently to marriage.

Distant succession to both the above descriptions of *strídhana* is the same. The courses of descent in the earlier stage are different.

There is a doubt about the authenticity of a particular passage of the *Dáyabhága* (4, 3, 33,) which affects the position of the rival wife's son, daughter and grandson, so the following orders of succession should be taken as provisional only being not settled yet in that respect, as well as in other respects.

Succession to yautuka, and to father's gifts other than nuptial presents, is in the following order:

(1) Maiden daughter, (2) betrothed daughter, (3) married daughter,—1st, one having or likely to have a son, 2nd, one that is not so, (4) son (including adopted son), (5) daughter's son, (6) son's son, (7) (son's grandson,) (8) husband, (9) brother, (10) mother, (11) father, (12) rival wife's son, daughter, and grandson.

Succession to ajautuka, other than father's gifts.

(1) Son and maiden daughter, (2) married daughters having or likely to have sons, (3) son's son, (4) (rival wife's son and daughter,) (5) daughter's son, (6) barren and childless widowed daughters, (7) (son's grandson,) (8) whole brother, (9) mother, (10) father, (11) husband, (12) rival wife's son, daughter, and son's son.

Succession to all classes of strídhana after the above relations, is in the following order:—

(1) Husband's younger brother, (2) husband's brother's son, (3) sister's son, (4) husband's sister's son, (5) brother's son, (6) son-in-law, (7) husband's *sapindus*, &c. (8) father's kinsmen.

The Bengal authorities are in conflict with each other with reference to succession to *strídhana*.

It should be observed that as regards non-*yautaka* property,

the husband is postponed to the woman's parents and brothers according to the Dāyabhāga, so that property given by the husband's relations, and even what was absolutely given by the husband himself, will go to her parents and brother, in preference to the husband,—*Judoo v. Bussunt*, 19 W. R., 264, *Hurymohun v. Shonaton*, 1 C. S., 275.

CHAPTER XIV.

ENDOWMENT

AND

SUCCESSION TO PROPERTY OF PERSONS OF HOLY ORDERS.

वानप्रस्थ-यति-ब्रह्मचारिणां रिक्तभाविनः ।

ऋषेयाचार्य-उच्छिष्य भक्ष्यभावेकतीक्ष्णः ॥ याज्ञवल्क्यः ।

The life of a Hindu of the Bráhmaṇa and the other twice-born classes, was divided into four stages. He had to pass the first stage of his life as a *Brahmachári* or student, supporting himself by begging; the second, as a *Grihastha* or house-holder, being married when his studentship was over; the third, as a *Váná-prastha* or one retired from the world, residing in some solitary place with persons of the same order, engaged in religious practices and contemplation of the deity, being free from all worldly cares, and living on the vegetables growing in forests, or on alms,—the retirement having the effect of extinguishing his rights to the property he had at the time of retiring, and vesting them in his sons or other heirs; and the fourth as a *Yati* or itinerant contemplative ascetic, supported by what is voluntarily given by people, or by begging in the evening and taking no more than what is sufficient for the day, and living under a tree or the like shelter.

A *Brahmachári* or student was of two descriptions, viz., *Upakurvána* or an ordinary student and *Naishthika* or a life-long student. The former became a householder in due course, while the latter was a student for life, devoted to the study of science and theology, felt no inclination for marriage, did not like to become a householder, and chose to live the austere life of a perpetual student.

The law of succession that has already been explained, applies to the property left by a householder or an ordinary student.

The above text of Yájñavalkya lays down succession to the property which the persons of these holy orders may have while in such orders, and leave behind on their death.

The property of a life-long student goes to his preceptor; of one retired, to a religious brother; and of an itinerant ascetic, to a virtuous pupil: in their default to one of the same order (or hermitage) or to a fellow-student.

The Hindus of the present day rarely adopt the third and the fourth stages of life. A life-long student, such as is contemplated by the sages, is also rare now.

But there are now persons belonging to certain religious sects of modern origin, such as *Vaishnavism*, that do in some respects resemble the life-long students and itinerant ascetics. They are connected with the well-known Muths or Mohuntis. A *Math* (मठ) means a place for the residence of students. The founders of these *Muths* were learned Bráhmans of the *Vaishnava*, *Saiva* or *Sákta* sect, who, observing celibacy and leading a pious life of austerity, wandered from one place to another carrying with him an image of the Deity, representing a certain attribute of Him, and teaching the truths of religion to those that attracted by the sanctity of his life, flocked to him. They were prevailed upon by the piety of some Rajas or influential men that became their disciples to settle in particular localities, receiving grants of land from them, for the maintenance of themselves and their pupils called *chelas* that accompanied them, lived with them and observed celibacy.

These *maths* are found in many parts of Bengal. It is worthy of remark that almost all the *maths* in Bengal were founded by Bráhmans come from the North-West Provinces, and not by Bráhmans domiciled in Bengal. And the persons that are now connected with these *muths* either as the *mohunta* or *chelas* are fresh arrivals from the North-West. But these have lost their original character of being schools of religious teaching and have now become rather secular. The heads of these institutions are not pious teachers of religion, such as their founders had been; and all the religious teaching they impart to their disciples is an aphoristic prayer secretly communicated to each of them. The *mohuntas* and the *chelas* are generally ignorant and illiterate persons having no access to their religious books. They observe celibacy in so far that they have no wives with them, for as their early life is not known it cannot be said that all of them are unmarried. Some leave their homes in disgust, while others appear to have fled from their country after having committed heinous crimes. Religion, however, is not the object for which people resort to these places. Those that hope to be maintained by the *mohunt* and especially his own relations become his *chelas*. Acquisition of property by fair means or foul, appears to be the principal object of their care. And the endowed property is

generally misappropriated. The intention of the donors may be more usefully carried out by appropriating the large property so endowed, to the dissemination of knowledge of the Sanskrit language and Hindu theology.

The property belonging to these *muths* is regarded as Debutter belonging to the deity established by the founder. The manager is called the mohunt. The succession to the office is regulated by the usage of the *muth*. In some cases the present mohunt is considered to have the power of nominating one of his *chelas* or of his fellow-disciples or *guru-bhais* as his successor, the choice often falls on his own relation, if any, amongst them. In others, the successor is elected by the neighbouring mohunts or selected by the ruling power from amongst the *chelas* of the deceased mohunt. In some, again the office devolves on the senior *chela* of the last mohunt. The particular usage is to be proved in each case. (11 Moore 405).

The succession of a *chela* or *guru-bhai* resembles the succession of a pupil or religious brother to the property of an itinerant ascetic. If any other person belonging to a *muth* dies leaving property, it goes to his preceptor, or fellow-disciple, in the same way as the property left by a life-long student.

Endowments.

Endowments are either public or private. In the former the public is interested, and in the latter, certain definite persons only are interested. When property is dedicated to charitable, educational or religious uses, for the benefit of an indeterminate body of persons, the endowment is a public one; and when property is set apart for the worship of a deity of a particular family, in which an outsider is not interested, the endowment is a private one. A *muth* or *mohunti* is a public endowment.

The distinction between private and public endowments is an important one; for "in the case of a family idol, the consensus of the whole family might give the estate another direction" (*Konwar Doorga v. Ram*, 2 C. S., 341); in fact, if the members of the family choose to throw the family god into the waters of the Ganges, and themselves enjoy its property, no outsider can raise any objection, the endowment being a private one, the public is not interested. The gift of such a god and its property, has been held valid, 17 C. S., 557.

The Hindu endowments consist of very extensive property, called Debutter. But although the object of the grants in many cases, may be in terms, a deity, the intention is to dedicate the property for charitable purposes.

The images worshipped by the Hindus are visible symbols representing some form of the attribute of God contemplated as having

one only of His threefold attributes, upon which is based the Hindu idea of Trinity, namely, God the Creator, God the Preserver, and God the Destroyer, the same perhaps, as God the Father, God the Son, and God the Holy Ghost.

When an image has once been consecrated with appropriate ceremony, the deity of which the image is the visible symbol resides in it (7 C. L. R., 278). If the image is cracked, broken or mutilated it may be substituted by a new one duly consecrated. Fresh consecration or substitution is necessary should the image be polluted in any way. Removal from the temple, amounts to pollution in the case of the image of Siva only. A new image cannot be substituted when the original one is free from any defect of the kind mentioned.

Every respectable Hindu family has its family-god. In most cases there is no property dedicated to it; the worship is voluntarily conducted by the descendants of the founder. If any member refuses to bear the expenses of his *pálá* or turn of worship, in such a case it has been held that he cannot be compelled to do so, the obligation being a moral one.

In some cases, the worship of an idol is made a charge upon certain property that is not entirely dedicated. Such property is heritable and transferable, subject to the charge (5 C. S., 438.) But the mere fact that the rents of a property have been applied for a considerable period to the worship of a god, is not sufficient proof of dedication (2 C. S., 341.)

When any property is entirely dedicated for the worship of a deity and no person has any beneficial interest in the property, it becomes absolutely Debutter. It has been held that the mere execution of a document dedicating property to a family god, is not dedication in the absence of any act following it, showing that the executant did divest himself of the property,—*Watson v. Ram.*, 18 C. S., 10.

A deity has for some purposes, been held to be a property. The Debutter estate belongs to the god but the management is vested in a trustee called *sebait*, *sevak* or *paricharak*. The powers of a Sebait in respect of Debutter property are the same as those of a manager of an infant's estate, a deity being a perpetual minor with regard to its property. The trustee may alienate the property for legal necessity, which in this connection, means the preservation of the estate, the repairs of the temple, the restoration of the image, and so forth, 22 C. S., 989.

If a Sebayet or trustee of a *public* endowment becomes guilty of a breach of trust, the Advocate General or with his written consent *two* or more persons directly interested in such trust, may institute a suit in the High Court or the District Court for the

removal of the trustee according to Section 539 of the Civil Procedure Code.

Section 14 of Act XX of 1863, however, provides that any interested person may bring a suit in the District Court against a trustee guilty of misfeasance or neglect of duty or breach of trust, for the specific performance of any act or for damage or for the removal of the trustee. But it is necessary that the plaintiff before he brings such a suit should obtain the leave of the District Judge, by presenting a preliminary application.

It has been held that Act XX of 1863 applies to endowments to which the provisions of Reg. XIX of 1810 were applicable. All religious establishments for the maintenance of which land had been granted either by the Government or by individuals were subject to that Regulation, whether or not the Board of Revenue took them under its management. (9 C. L. R., 433.) In this case the endowment was created subsequently to 1810 A.D.

Act XX of 1863 does not apply to private deities, *Protap v. Brojo*, 19 C. S., 275.

The donor has the right to direct the mode of succession to the office of the Sebayet. If the deed of endowment is not forthcoming, or contains no such direction, the devolution of the trust depends upon the usage of each institution, if any, *Bhagaban v. Ram*, 22 C. S., 843; or passes to the heirs of the original trustee, or of the donor himself where he retains the management. And it reverts to the donor or his heirs when the succession directed by him fails, 17 C. S., 3. The office is not saleable, nor is it divisible where there are more trustees than one. In such a case they may come to an arrangement whereby each of the members may, by turns, become the sole manager for a definite term.

When the donor of an endowment has completely divested himself of the property dedicated, he cannot revoke the trust or derive any benefit therefrom, except what has been reserved.

If the object of an endowment fails, and the funds cannot be applied to the original purpose, then according to the doctrine of *cy pres*, they are to be appropriated to an object of a similar character.

CHAPTER XV.

IMPARTIBLE ESTATES.

- १ । ज्येष्ठ एव तु गृह्णीयात् पितृन् धनम् अशेषतः ।
 शेषास्तम् उपजीवेयु-र्यथैव पितरं तथा ॥ मनुः, ९, १०५ ।

1. Or the eldest brother alone may take the paternal wealth in its entirety ; and the others may live under him, as they lived under their father.—Manu, 9, 105.

- २ । सदृशस्त्रीषु जातानां पुत्राणाम् अविशेषतः ।
 न मातृतो ज्यैष्ठ्यम् अस्ति जन्मतो ज्यैष्ठ्यम् उच्यते ॥ मनुः, ९, १२५ ।

2. As between sons, born of wives equal in class, there being no ground for distinction, there can be no seniority in right of the mother ; but the seniority is ordained to be according to the birth.—Manu, 9, 125.

Origin of impartible estates.—There are many valuable estates consisting of large tracts of land, the succession to which is not governed by the ordinary law of inheritance, prevalent in the locality, but is regulated by the custom of primogeniture, according to which they are descendible to, and held by, a single member of the family at a time, the other members being entitled to maintenance only.

These impartible estates appear to have originated in three different ways, namely :—

(1) Most of them appear to have originally been *Rajes* or principalities or territories of independent chiefs or feudatories exercising powers of an autocrat, who have gradually been, in course of time, reduced by the paramount power, to the position of ordinary Zemindars.

(2) In some of them, the rents and profits of the landed property formed the emoluments of public hereditary offices which could be held by only a single member of the family, and so was descendible to a single heir by primogeniture.

(3) While the rest appear to have owed their origin to family arrangements followed up in practice for many generations, whereby it was originally agreed that the family property should be impartible and be held and managed for the benefit of the family, by a single member at a time, in a certain order of

succession, the other members being entitled to maintenance only without any power of interference with the management.

According to the ancient law of the country, the ruling power was entitled to a certain share of the produce yielded by every bigha of cultivated land; for the purpose of convenience in collecting the same, the country was divided into a large number of fiscal districts, each of which was under the charge of an officer of government, whose principal duty was, to collect the king's share of the produce or the land-revenue or the land-tax, as well as other taxes levied on tradesmen and the like. Like other occupations in India, the office of the tax-collectors became hereditary, and their remuneration consisted of a certain percentage of the net collections made by them. In course of time, the value of the king's share of the produce collected in each of the fiscal districts became well-known, and these revenue-officers were required to pay a certain amount of money, being the approximate value of the king's share after deducting therefrom the collection charges and their remuneration; which amount was liable to variation owing to circumstances justifying an increase or diminution thereof.

By the Permanent Settlement of 1793, these hereditary tax-collectors in Bengal, Behar, and Orissa or Midnapur, were converted into proprietors of the fiscal districts or Purgunnahs; in other words, the British Administration transferred its right to the king's share of the produce of the lands in the fiscal districts, to the hereditary tax-collectors generally known by the name of Zemindars in Bengal, subject to the condition of paying a certain fixed amount of annual land-revenue to the Government.

According to a custom originating in considerations of financial convenience, these hereditary offices were impartible and descendible by primogeniture to the eldest sons of the holders thereof after their death. But their character was changed by the Permanent Settlement, and they were converted from offices into tenures in land.

While concluding the Permanent Settlement with the Zemindars, and thereby conferring proprietary right on them in respect of lands settled with them in perpetuity, the British Administration thought it desirable to take away the character of impartibility of their original status in relation to the lands, of which they had been the tax-gatherers only, and not proprietors.

In order that there might not be any doubt on the subject, Regulation XI of 1793 A.D. was passed, which refers to the previous custom of impartibility, and declares that, notwithstanding the same, these newly formed estates shall be descendible like other descriptions of property, to all the heirs of the deceased

proprietor, according to the Hindu or Mahomedan law of inheritance, and shall be liable to partition when devolving on two or more heirs.

Subsequently in the year 1800 A.D., an exception to the above rule was declared by Regulation X of that year, the Preamble of which runs as follows,—“By Regulation XI of 1793, the estates of proprietors of land dying intestate are declared liable to be divided among heirs of the deceased, agreeably to the Hindu or Mahomedan laws. A custom, however, having been found to prevail in the jungle mehals of Midnapur and other districts, by which the succession to landed estates invariably devolves to a single heir without the division of the property, and this custom having been long established, and being founded in certain circumstances of local convenience which still exist, the Governor General in Council has enacted the following rule.”

The rule enacted is that, the Regulation XI of 1793 shall not be considered to supersede or affect any such local custom, which shall continue in full force, and the landed estates shall devolve to a single heir, to the exclusion of the other heirs of the deceased.

Similar in effect is Regulation XI of 1816, which declared that certain tributary estates in the district of Cuttack shall not be subject to partition, but shall descend entire and undivided to a single heir according to local and family usage.

It should be observed that it is difficult now to distinguish between the different kinds of impartible estates as described above, more especially between the principalities and the Zeminaries, by reason of the holders of the latter, who are titular Rajas or Maharájas having assumed the insignia of royalty.

But still there are good grounds for considering that the impartible estates in the Jharkhand or jungle mehals of Chota-Nagpur and the neighbouring districts, and the Gurjat states of Orissa, were originally principalities or small states or territories of independent chiefs and feudatories, who were real Rajas, and at one time used to exercise the powers of an autocrat within their respective dominions; some of them are still permitted to enjoy their former powers in certain matters, such as the Raja of Singhbhum.

In the jungle mehals there is a custom according to which the Raja's sons have different titles in the order of their seniority; the eldest son is called the Jubaraj, the second Hekim, the third Bara-Thakur, the fourth Kumar or Cowar, the fifth Musib and the rest Babu,—a term which is now the usual compellation in Bengali for respectable men.

The holders of these estates follow the practice of real Rájás or kings in a few matters; for instance, the Raja is not subject to

the rule of impurity or mourning even on the death of his parents (Manu V, 96-97), nor has he to perform the *sráddha* and the like religious ceremony, which it is the duty of the Hekim to do.

Onus as to impartibility. When there is a dispute with respect to an estate being impartible or otherwise, the onus lies on the party who alleges the existence of a custom different from the ordinary law of inheritance, according to which the estate is to be held by a single member, and, as such, is not liable to partition. *Zemindar of Merangi v. Sri Raja*, 18 I. A., 45, = 14 M. S., 237; and *Srimantu v. Srimantu* 17 I. A., 134 = 13, M. S., 406.

The Zemindari of *Hunsapur* or the *Hutwa Raj* was, like similar extensive zemindaries, impartible and descendible to the eldest male heir, for many generations before the Company's accession to the Dewany, when in consequence of the refusal of the holder thereof, to acknowledge the *quasi*-sovereign rights of the Company, he was driven to the jungles, and the zemindari was confiscated in 1770, but subsequently at the time of the Decennial Settlement in 1790, the zemindari was granted to a member of the junior branch of the same family, as a matter of favour: it was held that in the absence of any express intention of the grantor to alter the nature of the tenure, it must be presumed, according to the policy of the Decennial Settlement, that the subject of the grant was the old zemindary with all its incidents including impartibility, and that the transaction was not so much the creation of a new tenure, as the change of the tenant by the exercise of a *vis major*.—*Babu Beer Pertab Sahee v. Maharaja Rajender Pertab Sahee*, 12 M. I. A., 1.

It was further held in this case that Regulation X of 1793 does not affect the descent of the large Zemindaries held as *Raj*, or subject to *Kuláchár* or family custom.

It was also held that the title of *Rájah* is not absolutely essential to the tenure of an estate as a *Raj*.

In other cases, however, it has been held that there was nothing in the grant made by Government or in the circumstances attending it, showing that it was intended to create an impartible Zemindary or to restore an old tenure with impartibility attached, *Raja Venkata v. Court of Ward*, 7 I. A., 38; *Zemindar of Merangi v. Sri Raja*, 18 I. A., 45 = 14 M. S., 237.

Evidence of family usage, by which the eldest son, successively for eight generations, succeeded to a zemindari, to the exclusion of other sons on several occasions, was held to be sufficient to establish it to be impartible,—*Rawut Urjun Sing v. Rawut Ghunsim Sing*, 5 M. I. A., 169.

But the mere fact that an estate has not been partitioned for six or seven generations, will not make it impartible when previous

partition is proved, *Thakur Durriao Sing v. Thakur Davi Sing*, 1 I. A., 1=13 B. L. R., 165.

A special usage modifying the ordinary law of succession must be ancient and invariable, and must be established to be so by clear and unambiguous evidence,—*Rama v. Siva*, 14 M. I. A., 570=17 W. R., 553; see also 15 W. R., P. C., 47; 16 W. R., 179; *Hur v. Sheo*, 3 I. A., 259=26 W. R., 55.

Impartibility and Jointness.—Although the impartible estates cannot be held by more than one person, and is possessed exclusively by one member at a time, yet they may be the joint property of the members of a joint family governed by the *Mitákshará*, so as to pass by survivorship.

It should be observed that where property is held in coparcenary, by a joint family under the *Mitákshará*, there are ordinarily three rights vested in the coparceners, namely, the right of joint enjoyment, the right to call for partition, and the right to survivorship. Where impartible property is the subject of such ownership, the right of joint enjoyment of the members other than the holder thereof, is reduced to the right of maintenance receivable from the estate by virtue of the co-ownership, and the right of partition is, from the nature of the property, incapable of existence. But the right of survivorship founded on co-ownership, is not inconsistent with the nature of the property, and therefore remains unaffected.

The holder of a joint but impartible estate, is a co-owner though entitled to the exclusive possession, and as such he appears to be under two duties to his coparceners in virtue of their co-ownership, namely, the duty to provide them with maintenance, and the duty to preserve the *corpus* of the estate, which he alone, being one of several joint-tenants, is incompetent to alienate except for justifiable causes,—*Naraganti v. Venkata*, 4 M. S., 250.

In this respect there appears to be a conflict between the different decisions of the Judicial Committee.

In the Tipperah case of *Neel Kisto Deb v. Beer Chunder Thakur*, 12 M. I. A., 540, the Lords of the Judicial Committee observe as follows:—"Still when a *Raj* is enjoyed and inherited by one sole member of a family, it would be to introduce into the law, by judicial construction, a fiction, involving also a contradiction to call this separate ownership, though coming by inheritance, at once sole and joint ownership, and so to constitute a joint ownership without the common incidents of co-parcenership. The truth is, the title to the Throne and the Royal lands is, as in this case, one and the same title; survivorship cannot obtain in such a possession from its very nature, and there can be no community of interest;

for claims to an estate in lands, and to rights in others over it, as to maintenance, for instance, are distinct and inconsistent claims. As there can be no such survivorship, title by survivorship, where it varies from the ordinary title by heirship, cannot, in the absence of custom, furnish the rule to ascertain the heir to a property which is solely owned and enjoyed, and which passes by inheritance to a sole heir."

This was a Bengal case governed by the *Dáyabhága*, and so it is no authority in a case governed by the *Mitákshará*, according to which a son living jointly with his father, inherits even the latter's self-acquired property by survivorship and not by inheritance. It would, no doubt, be a contradiction in terms, to call a separate ownership, at once sole and joint ownership; but it would be begging the question to call the right of a single person to hold an impartible estate, a separate ownership.

Then again, why should not the right of the other members to maintenance out of the estate, be referred to their joint ownership in the impartible estate; the inequality and disproportion between what is received by the holder of the estate, and what is paid to each of the other members for his maintenance, cannot and does not affect their co-ownership, as similar inequality obtains even in other circumstances. For instance, take the case of a joint family consisting of eleven first cousins, of whom one is the son of one brother, and ten are the sons of another brother; here, on partition, the former would be entitled to half the estate, and each of the others to one-twentieth, yet there are co-ownership and survivorship among them. The excess of what the holder of the estate gets over what any other member receives, is designed for the preservation of the dignity of the family and the improvement of the estate.

The argument that a son does not acquire a right by birth to an impartible estate in the possession of the father, because the former cannot demand partition, is contrary to Hindu law, which recognizes ownership in property, the only ordinary legal consequence of which, is, the right to receive maintenance from that property. And this co-ownership, which may be called imperfect or subordinate, is recognized to account for the right of maintenance, which the wife and a son enjoy in the property of the husband and the father respectively. The ignoring of this doctrine of Hindu law, has led to the serious misconception, namely, the denial of proprietary right by reason of the want of power to demand partition. See *ante* p. 239.

Accordingly in other cases the Privy Council have given effect to survivorship.—*Naraguntý v. Vengama*, 9 M. I. A., 66; *Chintamun Sing v. Mt. Nowlukho Konwari*, 2 I. A., 263=1 C. S., 153; *Raja*

Eup Sing v. Rani Baisni, 11 I. A., 149=7 A. S., 1; *Maharani Hira Nath Koer v. Baboo Ram Narayan Sing*, 9 B. L. R., 274=17 W. R., 316; *Raja Jogendra Bhupati v. Nityanand*, 17 I. A., 128=18 C. S., 151.

When a member of the family gets maintenance from the holder of an impartible estate, or enjoys the rents and profits of land granted in lieu of maintenance, he is deemed to be constructively joint in estate with the holder, so as to be entitled to get the estate by survivorship.

But, apparently inconsistent with, and subversive of, the above principle, is the doctrine enunciated by the Privy Council, namely, that a son does not acquire by birth any right to an impartible ancestral estate in possession of the father, so as to become his co-owner and to prevent an alienation by the latter, of an important and valuable portion of the estate,—*Sartaj Kuari v. Deoraj Kuari*, 10 A. S., 272=15 I. A., 51.

But it should be observed that there cannot be survivorship without co-ownership and joint tenancy; and one co-owner alone is not competent to alienate that which is the subject of joint tenancy and co-ownership. The correct view seems to be, that the holder of the estate has no more interest in the estate than the other members, but by virtue of his position as the holder of the estate, he has full control over the surplus income for his life.

Holder's rights.—The alienation of a portion of an impartible estate, by the holder thereof, would be contrary to the very nature and character of the tenure of such property; for, if such transfer were allowed, it could not be effectuated except by partitioning that which is *ex hypothesi* impartible. If therefore it cannot be alienated in part, it would follow *a fortiori* that it cannot be alienated in its entirety. Inalienability, therefore, appears to follow as the necessary logical consequence of impartibility. The policy of the law, or of the grant, or of the family arrangement, by which an estate was originally made impartible, cannot but be taken to intend the continuance of the *corpus* of the property intact, in the hands of the successive holders thereof. The object of excluding all the other members of the family from participation in the estate, cannot reasonably be taken to be any other than its preservation in entirety without diminution. To prevent the ordinary law of inheritance to take its course, by depriving all the other heirs of equal enjoyment, for the purpose of making the estate indivisible, and at the same time to allow the holder, to destroy or divide the property according to his pleasure, and so to undo the whole scheme, would be two most incongruous and inconsistent things, that cannot reasonably be

reconciled. The absolute power of alienation in the holder of such property, is not only contrary to the spirit of Hindu law, according to which immoveable property cannot, as a general rule, be alienated except for justifiable especial causes, but is also opposed to the doctrine of survivorship held to be applicable to these estates, in certain circumstances.

Hence the view taken by the Madras High Court with respect to the position of the holder of the estate, in relation to it, appears to be in accordance with the Mitákshará law, namely, that an ancestral impartible estate is the subject of co-ownership of all the brethren like ordinary property, and the holder is bound to preserve the *corpus* of the estate; and that the position of the holder of an impartible *Raj* is similar to that of a father with respect to ancestral property under the Mitákshará;—*Naraganti v. Venkata*, 4 M. S., 250; *Gavuri v. Raman*, 6 M. H. C., 93. The Bengal High Court also took the same view in the case of *Rajah Ram Narain v. Pertum*, 20 W. R., 189, and held that all the incidents of joint property under the general Mitákshará law must still remain, except in so far as the same is controlled by the special custom, which went to show only that the property was not partible.

The utmost right therefore, which the holder may be said to enjoy over the impartible estate, is the privilege of appropriating its income during his life, after meeting all the legal liabilities attached to the same; the savings, and any property which he may acquire therewith, may be said to become his self-acquired and separate property, over which he may exercise absolute right, and which will pass on his death to his heirs under the ordinary law; *Kotta v. Bangari*, 3 M. S., 145. Although the same may also be fairly contended to become accretions to the estate as in the case of accumulations and acquisitions made by a Hindu widow in Bengal,—and has been held to be so, in *Lakshmipathi v. Kandasami*, 16 M. S., 54, and *Ramasami v. Sundara*, 17 M. S., 422.

The principle enunciated in these cases, with respect to acquisitions of immoveable property, made by the holder with the savings of the income, is analogous to that relating to similar purchases by a widow. It has been held to be a question of intention on the part of the Zemindar, whether he treated the accessions as his private property, or as an increment to the estate. A distinction, however, is drawn between lands situated within the estate, and those that are not so; the former are presumed to be intended to be appurtenant to the estate, in the absence of any disposition *inter vivos* or testamentary.

But it is asserted, as I have already told you, that a son does not acquire a right by birth to an ancestral impartible estate held by the father, because he cannot demand its partition; and from

this it is concluded that the holder of the estate is competent to alienate it, unless there be a custom against alienation, proved to exist:—*Sartaj Kuari v. Deoraj Kuari*, 10 A. S., 272; *Raja Udaya v. Jadab Lal*, 8 C. S., 199; *Thakur Kapil v. Govt. of Bengal*, 22 W. R., 17; *Beresford v. Ramasubba*, 13 M. S., 197; *Narain v. Lokenath*, 7 C. S., 461.

It is worthy of special remark, that the question relating to the holder's power of alienation arose, in most cases, in connection with permanent grants of portions of the estate, made either to the junior members for maintenance, or to the servants holding a hereditary office under the *Raj*, in lieu of salary,—5 M. I. A., 82; 22 W. R., 17; 8 C. S., 199; 7 C. S., 461. These grants appear to be resumable in default of the grantee's male descendants in the male line, who are entitled to maintenance, or competent to perform the duties of the office, respectively; so these are never intended to be absolute alienations. Such grants are within the competency of the holder with restricted power of alienation. These, however, are sought to be justified by the assumption of unlimited power.

But it should be observed that the right to call for partition, is only one of the incidents of joint ownership; hence the inference of absence of co-ownership, from the absence of the right of partition, does not appear to be logically correct. Besides, this is contrary to Hindu law which recognises co-ownership of persons who are not, however, on that account, entitled to call for partition; for instance, take the case of the father's wife who is a co-owner, but who is not entitled to demand partition, but who is nevertheless entitled to maintenance by reason of her co-ownership, and is also entitled to a share when partition does, at the instance of a male co-parcener, actually take place, by reason of her co-ownership; for, partition cannot create any new right, it is merely an adjustment, into specific portions of the joint property, of divers existing rights over the whole thereof. It should moreover be remarked, that unless the right of sons by birth be recognised, there cannot be survivorship which has been held to apply to impartible estates. I have already told you that the two doctrines are irreconcilable. The difficulty must continue until it is set at rest by the Judicial Committee.

Maintenance of Junior Members and Grants.—An impartible estate appears to be the hereditary source of maintenance of all the members of the family to which it belongs, though it is exclusively held by a single member at a time.

I have already said that an impartible estate is the subject of joint ownership and survivorship under the *Mitákshará* law, and

that the right of sons does accrue to such an estate in the hands of the father, from the moment of their birth, although it does not entitle them to call for its partition.

The right of maintenance is, therefore, claimable by the junior members and their descendants in the male line, by virtue of their co-ownership in the estate.

Maintenance may be given in cash; or grants of land appertaining to the estate may be made in lieu of maintenance, the rents and profits of which, are enjoyed by the grantee and his heirs male in the male line: *Lakshmi v. Durga*, 20 I. A. 9=16 M. S., 268; 16 M. S., 54.

The *putra-pautradik* grants in Chota-Nagpur appear to have originated in maintenance grants to junior members; they are enjoyed by the grantees and their male descendants in the male line, and their widows. They do not pass by inheritance to daughters or any heir belonging to a different *gotra* or family,—*Narain v. Lokenath*, 7 C. S., 461. But these become resumable by the *Raja* or holder of the estate, on failure of heirs male and their widows; the lands that are subjects of these grants, are not absolutely severed from the estate, there being the reversion in favour of the holder.

This view is in accordance with the *Mitāksharā* law which recognizes acquisition of ownership by birth, in the property of the father and other paternal ancestors, the lowest but invariable incident of which is the right to maintenance.

But these grants, providing as they do for the defeasance of the interest and its reversion, in the event of indefinite failure of male issue, contravene the Rule against Perpetuity as enunciated in the Tagore case, and would therefore be inoperative, (*Sri Raja v. Sri Raja*, 17 M. S., 150), unless their validity can be maintained on the strength of custom.

According to the Bengal School, however, ownership is not acquired by birth; sons are not therefore co-owners of their father in respect of the paternal or ancestral property; but their right to maintenance out of such property is expressly declared, not as an incident of co-ownership, but as an incident of their status of being male issue of the paternal ancestors. There cannot be joint ownership and survivorship under the *Dáyabhāga*; hence the question as to the right of remoter descendants in the junior lines must depend on custom.

In a case of *Pachete Raj* which appears to be governed by the *Dáyabhāga*, it has been held that there is no law or custom, which entitles any member of the family, other than the son or daughter of a holder of the estate to receive maintenance, *Nilmoney v. Hingoo*, 5 C. S., 256. It was, however, in evidence

in this case, that the other members did, as a matter of fact, receive maintenance allowances, but this was held referable rather to the favour of the Raja, than to any right in the recipients.

In the case of Putkum *Raj*, it has been held that maintenance grants are resumable by the *Raja* at the death of the grantees,—*Rajah Wooday v. Mukund*, 22 W. R., 225. There was an admission on the part of the defendant as to the grant being resumable. The learned judges seem to have been influenced by what they observe in the following passage,—“The nature of a maintenance grant is obviously that whilst it makes for the immediate members of the family a suitable provision, it prevents by means of the exercise of the right of resumption the *zemin-dari* from being completely swallowed up by the continual demand upon it.”

But it should at the same time be borne in mind that the descendants of the original grantees also require maintenance; and there is no reasonable legal ground for drawing any distinction between the original grantees and their descendants with respect to their right to maintenance. As regards the apprehension of the estate being swallowed up, it may be remarked, that it is not unreasonable to expect that the holder should make provisions for the maintenance of all the members, out of the large income of the estate. It seems to be contrary to the spirit of Hindu law as well as to Hindu feelings, that the remoter descendants of the junior branches should be deprived of the source of their maintenance, whilst the holder of the estate should be permitted to waste its income and even to dissipate the estate itself by alienations for satisfying his personal wants of an extravagant character.

It has, however, been held that the holder of the estate is competent to make permanent hereditary grants for the maintenance of the junior members and their descendants, *Uday v. Jadub*, 5 C. S., 113=8 C. S., 199 (P. C.).

The validity of these permanent grants, is maintained on the ground, that the holder has the power to alienate the impartible estate according to his pleasure, and not on the ground that the grantee's descendants are entitled to have maintenance out of the estate; as they undoubtedly would have according to the *Mitákshará*. There cannot be any doubt that the holders of impartible estates, while making provision for the maintenance of their younger sons, will make the grants in perpetuity, when the view taken by our courts is known to them, namely, (1) that mere maintenance grants may be resumed by his successor, but (2) that he is competent to make the grants permanent and heritable in perpetuity.

It should, however, be observed that in those estates to which the right of junior members to succeed by survivorship is admitted to apply, the right of a junior member's descendants to maintenance, must follow as a necessary logical consequence from the doctrine of the *Mitákshará*, on which survivorship is based.

Primogeniture lineal and ordinary.—The succession to an impartible estate is regulated by the custom of primogeniture, or more properly speaking, the holder of the estate is to be selected according to the particular custom of primogeniture, obtaining in the same. In the majority of cases the lineal primogeniture appears to govern the succession to these estates, or to the office of the holder thereof, according as the holder is deemed to be the absolute master of the estate, or to be its sole manager.

By lineal primogeniture the succession goes to the eldest in the eldest line, and to the eldest in the next eldest line in default of the former line.

By ordinary primogeniture the succession goes to the nearest, or to the eldest among the nearest if there be more than one, from the common ancestor or the stock of descent, to whichever line he may belong.

All estates to which survivorship applies, and in which the son of the last holder succeeds in preference to his younger brother and the like, must be taken to be governed by the rule of succession by *lineal* primogeniture.

In order to understand this position, let us take a case governed by the *Mitákshará*: suppose, *A* the holder of the estate dies leaving two sons *B* and *C*, *B* the senior son holds the estate, and *C* the junior gets only maintenance; *B* dies leaving a son *D*; then, *D* can get the estate in preference to *C*, if lineal primogeniture governs the succession.

For, the estate being one to which survivorship applies, is the subject of co-ownership of the members of the family, *viz.*, *A*, *B*, *C* and *D*, the last three acquired a right to the estate from the moment of their birth; in a joint family the rule of succession does not apply; although when a member of a joint family dies, it is ordinarily said that his undivided coparcenary interest passes by survivorship to the surviving members of the family, yet this proposition is not at all accurate; what really happens is, that the deceased member's interest *lapses*; the right of each member extended to the whole property, from its inception, that right remains unaffected by this death of a coparcener, which results only in the removal of a rival right of a similar character,

co-existing in the property, and which event does not transmit any fresh right to any member,—5 B. S., 62; 1 A. S., 105; 2 C. S., 379. Therefore *C* and *D* both had a right to the estate from before *B*'s death which cannot confer any new right on *D*; then if *D* succeeds to the estate, he can do so, only by virtue of lineal primogeniture, otherwise *C* being nearer in relation to all common ancestors commencing from *A*, would take, if *ordinary* primogeniture be applicable. Although by reason of the custom of primogeniture *B* alone held the estate, yet as regards co-ownership, his position was not higher than that of *C* or *D*, his brother and son respectively, and the latter can take only according to *lineal* primogeniture.

Accordingly it has been held by the Madras High Court that when the senior line becomes extinct by reason of there being no son or other male descendant of the last holder, and the right of exclusive possession of the impartible estate is to pass to a member of a different branch, then it devolves, in the absence of proof of special custom of descent, upon the nearest coparcener in the next senior line, and not on the coparcener nearest in blood, *i.e.*, by lineal primogeniture and not by ordinary primogeniture,—*Naraganti v. Venkata*, 4 M. S., 250. This is the conclusion that legitimately follows from the Mitákshará doctrines.

The tendency of decisions, however, has been, to attach special importance to the last holder who is sometimes considered to form a fresh stock of descent. This may be perfectly true in the Bengal School. But there is a great and fundamental distinction in doctrine between the two schools in this respect, which may be illustrated by the following example:—

Suppose, the last holder dies without leaving male issue, but leaving his paternal grandfather's fifth and youngest brother and the said grandfather's second brother's son's son.

If the estate is to pass by succession to the nearest heir of the last holder, then it will go to the granduncle, in preference to the first cousin, in both the schools. But if the family be joint and governed by the Mitákshará, then the property is to pass by survivorship and not by succession; and as regards survivorship, there cannot be any difference between the first cousin and the granduncle, the former represents his deceased grandfather the second granduncle of the last holder, both of them would be equally entitled by survivorship,—1 A. S., 105; 2 C. S., 379.

The heirship to the last holder is no test in such a case. If it be conceded that if there were a son left by the last holder he would take, then that would afford conclusive evidence of succession by *Lineal* Primogeniture, as has already been explained,

and therefore the first cousin being in the next senior line, would take in preference to the granduncle.

But although the same conclusion would not follow from the Bengal doctrines, yet the succession of the eldest son of the last holder would follow, if the descent be governed by lineal primogeniture.

Where succession is governed by custom and not by the ordinary law, and the eldest son of the last holder succeeds according to it, it would be wrong to think that such succession has anything to do with heirship to the last holder; for, the whole course of succession must be taken to be governed by custom irrespective of heirship to the last or any holder, although relationship to him is undoubtedly the most important factor, but the same should be dissociated from the idea of heirship which does not apply.

It should be observed that succession by primogeniture may be either lineal, that is, in the line of the eldest or the next eldest and so on; or it may be ordinary, that is to say, it will not devolve on the eldest line, but on the eldest from amongst the nearest in degree. Now the question arises, nearest in relation to whom? in relation to the common ancestor of all the existing members of the family? or in relation to the last holder?

Succession of the nearest to the *last* holder seems anomalous in principle. Suppose, the existing holder's eldest son dies in his lifetime leaving a son, and then the holder dies leaving the said grandson and other sons; then if the eldest among his nearest relations is to succeed, his second son would succeed to the exclusion of the predeceased eldest son's son. This kind of succession, however, is never found in practice. And it should moreover be borne in mind that according to ordinary Hindu law the right of representation is admitted amongst male descendants, and so the eldest son's son would stand in the shoes of his predeceased father for the purpose of inheritance from his grandfather. Hence it is difficult to say that he is remoter than his uncle.

Now, if we take the holder of the estate to be the manager of the joint family property, and suppose the impartibility to be the result of family arrangement, then we may expect the primogeniture applicable to such a case to be ordinary, in the sense of the succession of the eldest amongst the nearest from the *common* ancestor, and not from the *last* holder. For according to the classificatory system of computation of degrees, as well as of rank and honour, the eldest amongst the nearest from the common ancestor, would be the object of respect payable by all the other members of the family, and therefore he is the proper person to step into the position of its head.

Hence ordinary primogeniture, *primâ facie* consistent with Hindu law and usage, appears to be the succession of the eldest amongst the nearest in relation to the common ancestor, and not in relation to the last holder.

If again the origin of an impartible estate be supposed to be a grant by the paramount power to a feudatory, then the course of succession to the *Raj* should likewise be presumed to have been settled at the time of the grant, in relation to the original grantee. Therefore, if ordinary primogeniture be the rule of succession *originally* fixed, the nearness or otherwise of claimants was necessarily to be calculated in relation to the original grantee, who must have been the person principally considered at the time of the grant.

In practice, however, the nearest in relation to the last holder, is likely to have a closer connection with the *Raj* and its officers and servants, than a distant relation of the *Rajah*, who may be the nearest in relation to the common ancestor. Hence the former would naturally be respected by persons connected with the *Raj*, and be looked upon by them as the proper successor to the existing incumbent. He would thus be in an advantageous position to easily take possession of the estate on the death of the last holder, and then to maintain his title to the same. And thus has arisen the importance of the last holder, with respect to succession and other matters.

The kind of primogeniture applicable to a particular estate is generally settled by proof establishing the local or the family custom. So a consideration of the principles and the arguments set forth in the above discussion may not be necessary in cases where there is a clearly established custom of succession.

It has already been said that it is of the essence of special customs and usages modifying the ordinary law of succession, that they should be ancient and invariable; and it is further essential that they should be established to be so by clear and unambiguous evidence, *Ramalakshmi v. Sivanantha*, 14 M. I. A., 570 = I. A., Sup., 1.

Case-law on succession.—Let us now turn to the decisions of our courts on the subject of succession to these impartible estates.

In some cases, the greatest importance is attached to the last holder who is deemed to be full owner and as such to become a fresh stock of descent,—*Muttuvadu v. Periasami*, 16 M.S., 11.

The distinction between the *Dâyabhāga* and the *Mitāksharâ* should, however, be always kept in view, according to the former of which it was held by the Privy Council in the *Tipperah* case,

that "it is the nearest in blood to the *last* male holder, that is the proper heir, and *not* the senior member of the whole group of agnates,"—12 M. I. A., 523=12 W. R., P. C., 21.

I have already told you that an impartible estate may be the subject of co-ownership so as to pass by survivorship to male members, to the exclusion of the widow, the daughter and the daughter's son, of the last holder. It should be borne in mind that this can take place only when the family is joint and governed by the Mitāksharā. Succession has been determined by survivorship in the following cases:—*Naragunti v. Vengama*, 9 M. I. A., 66; 17 W. R., 316; 24 W. R., 255=2 I. A., 263; 1 M. S., 312=5 I. A., 61; 4 M. S., 250; 5 A. S., 542; 7 A. S., 1=11 I. A., 149; 4 C. S., 190=5 I. A., 149; 17 M. S., 316.

In a Mitāksharā joint family there is no distinction between full and half blood; hence a half brother senior in age succeeds by survivorship to an impartible estate, in preference to an younger brother of full blood,—*Subramanya v. Siva*, 17 M. S., 316; *Ramasami v. Sundara*, 17 M. S., 422.

In the jungle mehals, the lineal primogeniture appears to obtain as a local and family custom, as has been found in several cases most of which are not reported, see 19 W. R., 239.

It has, however, been held with respect to the Talukdari estates in Oudh that in cases where the holder's name is entered in the second list prepared under Act I of 1869, and not in the third, the estate, although it is descendible to a single heir, is not to be considered as an estate passing according to the rules of lineal primogeniture,—*Achal Ram v. Uday Pertab*, 11 I. A., 51.

In such cases the degree prevails over the line; but where the degree is equal, the line prevails,—*Naraindar v. Achal*, 20 I. A., 77.

Priority among sons by different mothers.—When the last holder leaves sons by different wives of the same caste, the first-born son is entitled to become the successor, although his mother may be junior to his father's other wives that are also mother's of male issue. The rank or position of the mothers does not confer priority,—*Ramalakshmi v. Sivananantha*, I. A., Sup. 1; *Pedda Ramappa v. Bangari Seshamma*, 8 I. A., 1=2 M. S., 286.

But if the holder leaves sons by wives of different castes, then a junior son by the wife of the higher caste is superior to an elder son by a wife of a lower class,—*Ramasami v. Sundara* 17 M. S., 422.

As succession depends on custom, there may be a valid custom whereby the junior son by a senior wife has prior right of succession, to an elder son by a junior wife. The seniority and

juniority are determined by the date of marriage and not by age, —17 M. S., 422.

It has been held that for determining who is to be heir to an impartible estate, the same rules apply which also govern the succession to partible estates, though these estates may be held by only one member of the family at a time; and accordingly it has been held that an illegitimate brother succeeds in preference to a legitimate but remoter relation. I have already told you that it is difficult to understand the principle enunciated in this case, namely, *Jogendra Bhupati v. Nityanund*, 18 C. S., 151=17 I. A., 128.



MAHOMEDAN LAW OF INHERITANCE.

In its general features the Sunni School of inheritance bears a close resemblance to the Mitákshará law of succession, and is anterior to the Mitákshará as regards development. The heirs are divided into two classes, namely the agnates and the cognates, or the residuaries and the distant kindred respectively according to English writers on Mahomedan law. The cognates including even the daughter's son, are all postponed to the agnates however distant. The agnates are composed mainly of males, and include only a few females born in the family, namely the daughter of the deceased himself, and of his father and male descendants in the male line. The legal sharers resemble those for whom a provision of maintenance is made by Hindu law.

The Sunni School appears to have preserved the ancient usages, and to have put a strict construction on the passages of the Koran bearing on inheritance. While the Shia School introduced a complete change in law by abolishing all distinctions between agnates and cognates, and by establishing a different order of succession.

The Mahomedans, like the Hindus, believe their law to be of divine origin. But there is a great difference; for, while the Hindu law is believed to have been communicated by God to man in the beginning of creation, the Mahomedan law is believed to have been, at a comparatively recent period, communicated by God to Mahomed, the only prophet who flourished in the seventh century and died in 632 A.D.

The Mahomedans are divided into two sects, namely the Sunnis and the Shias: this division owed its origin to the difference of opinion with respect to the succession of the office of the Imam or spiritual leader; the Shias were in favour of heredity or succession by descent from Mahomet and nomination, whereas the Sunnis insisted on the principle of election.

This difference has also given rise to a difference as to the sources of law.

Mahomet's writings and sayings form the principal source of law.

(1) The Koran contains the prophet's writings and is respected by both the sects; it resembles the *Śruti* of the Hindus.

(2) As regards the prophet's sayings traditionally handed down, the Shias respect those only that were handed down by his descendants, whereas the Sunnis admit the authority of all traditions handed down by any person who heard or saw the prophet: the traditions are called *Hadis* or *Sunnat* and resemble the *Smṛiti* of the Hindus.

(3) Another source of law is the *Ijmaa-i-Ummat* or concordance of the followers, which includes the explanations and decisions given by the leading disciples of the prophet; the Shias do not admit the authority of these other than such as were given by the legitimate Imams according to themselves.

(4) The Mahomedans admit the authority of conclusions derived from ratiocination by analogy—which are called *Kiyas*.

The third and fourth sources resemble the commentaries on Hindu law, based on *yukti* or ratiocination.

SUNNI SCHOOL.

The heirs are divided into three classes: (1), *Zavi-il-furûz* or Legal sharers, (2) *Asabâh* or agnates or Residuaries, (3) *Zav-il-arham* or cognates or Distant kindred.

Legal Sharers.—The sharers are,—husband or wife, daughter, son's daughter, father, mother, true grandfather, true grandmother, full sister, consanguine sister, uterine sister and uterine brother.

'True grandfather' includes all paternal grandsires in the male line, the term is used in contradistinction to false grandfather, which means a male ancestor between whom and the deceased a female intervenes: mother's father, mother's mother's father, father's mother's father and the like are false grandfathers.

'True grandmother' is a female ancestor between whom and the deceased no false grandfather intervenes: mother's mother, mother's mother's mother, father's mother, father's mother's mother, grandfather's mother, grandfather's mother's mother and so on are true grandmothers; whereas mother's father's mother, father's mother's father's mother are false grandmothers.

'Son's daughter' is an expression denoting a daughter of a male descendant in the male line: it includes a son's son's daughter and so forth.

So the sharers are not, strictly speaking, twelve in number as is ordinarily said. With reference to the ordinary enumeration,

it is also to be borne in mind that a deceased person can leave behind either a husband or a wife, not both.

Residuaries.—The Residuaries are subdivided into three classes, (1) residuaries in their own right, (2) those in right of another, and (3) those together with another.

(1) Residuaries in their own right are agnatic or consanguine or *sagotra* male relations. For the purpose of showing the order of their succession they are subdivided into three classes, (a) the lineal male descendants, (b) the lineal male ascendants, and (c) the collaterals.

(a) The lineal male descendants as residuaries take to the exclusion of (b) the ascendants, and (c) the collaterals. The order of succession amongst the descendants of different degrees, is that the nearer excludes the more remote. The right by representation is not admitted. Hence when there are a son, and a son of a predeceased son, the latter takes nothing.

(b) The lineal male ascendants take as residuaries in default of the male descendants. The order of succession amongst these is, that the nearer excludes the more remote, the father excludes the grandfather, and the great-grandfather can take nothing when there is a grandfather.

(c) The collaterals cannot inherit when there is any male descendant or any male ascendant, however remote. Amongst the collaterals the father's descendants take first; in their default, the descendants of the grandfather; on failure of them, the descendants of the great-grandfather; and so on *ad infinitum*. The order of succession in each branch is regulated by two rules,—(1), the nearer in degree excludes the more remote, (2), when the relations are of equal degree the full blood is preferred to half blood. A brother excludes a nephew, a full brother excludes a half brother, and a half brother excludes a full brother's son.

(2) The residuaries in another's right are certain female relations who become residuaries in right of certain male relations. They are—

(a) A daughter (when co-existing with a son).

(b) A son's daughter (when co-existing with a son's son or a remoter male descendant in the male line).

(c) Full sister (when co-existing with a full brother).

(d) Consanguine sister (when co-existing with a consanguine brother).

The term 'son's daughter' is to be taken in the sense explained before. Hence a son's son's daughter becomes a residuary with the great-grandson or a remoter male descendant.

With reference to the succession of these females and the males of the same degree with them, the rule is that a male takes twice as much as a female, and this rule is to be understood as applicable to all cases of succession of males and females of the same degree of relationship except where any special rule is laid down.

(3). The residuaries with another are full sister and consanguine sister (when co-existing with a daughter or son's daughter). The sisters become residuaries with another in default of their own brother. The reason for recognizing the sisters as residuaries with another is, that otherwise they would have been totally excluded, inasmuch as they could not take as residuaries in another's right by reason of their having no brother of their own, nor could they take as sharers when there is a daughter or a son's daughter.

The residuaries as the name imports, are entitled to take the residue, if any, left after satisfaction of the claims of the legal sharers that are entitled to take shares under the circumstances.

Legal Sharers and Residuaries.—On comparison of the relations that are legal sharers with those that are residuaries you will observe that the husband or the wife, the mother, the true grandmother, the uterine brother and the uterine sister can inherit only as legal sharers, whereas the others are both legal sharers as well as residuaries. The father and the grandfather are both legal sharers and residuaries in their own right; the daughter and the son's daughter are either sharers or residuaries in another's right; while the full sister and the consanguine sister are either legal sharers, or residuaries in another's right, or residuaries together with another.

Let us now consider in detail the circumstances under which the legal sharers take shares, as well as the amount of their shares.

1. The husband or wife respectively takes $\frac{1}{2}$ or $\frac{1}{3}$ when there is a son, or daughter, or son's son, or son's daughter how low soever, of the deceased, and $\frac{1}{2}$ or $\frac{1}{4}$ when there is no issue.

2. The daughter, if one, takes $\frac{1}{2}$; and if there be more than one they take $\frac{2}{3}$. The daughter takes as legal sharer when she does not become a residuary, *i. e.*, when there is no son, in whose right she becomes a residuary.

3. The son's daughter, if one, takes $\frac{1}{2}$; and if there be more than one they take $\frac{2}{3}$. The son's daughter can take as legal sharer if there be no son, daughter, or son's son. The first two being nearer exclude her, and with the last she becomes residuary.

But when there is a single daughter and no son or son's son, the son's daughter takes $\frac{1}{2}$ as legal share, being the difference of

$\frac{2}{3}$ which two or more daughters would have taken and $\frac{1}{3}$ which is actually taken by the single daughter.

Similarly in default of nearer heirs and a residuary male descendant of equal degree, the grandson's daughter will take as the son's daughter.

The son's daughter and the grandson's daughter, when they do not become legal sharers, are rendered residuaries by a residuary male descendant of equal or lower degree.

Suppose a person dies leaving a daughter, a son's daughter, a grandson's daughter and a great-grandson. In such a case the daughter takes $\frac{1}{2}$ and the son's daughter takes $\frac{1}{4}$ as their legal shares, and the residue is taken by the grandson's son and daughter, the former taking double the share of the latter. But if instead of one daughter there were two daughters, then the son's daughter could not take any legal share; she would take however as residuary with the great-grandson. Both the son's daughter and the grandson's daughter become residuaries with the great-grandson. The residue is to be divided into four parts, of which two are taken by the great-grandson, one is taken by the son's daughter and the remaining one by the grandson's daughter.

4. The father takes $\frac{1}{2}$ as his legal share when he does not become the residuary, that is to say, when there is any lineal male descendant however low. But though the father may be the residuary, yet he is entitled to take first as a sharer when there is a daughter, and then as the residuary. Otherwise he might have been totally excluded under certain circumstances, there being no residue left.

5. The mother takes $\frac{1}{3}$ as her legal share. But when there is no sharer or residuary in the descending line, nor more than a single brother or sister, she is entitled to $\frac{1}{3}$. When there is no father she takes $\frac{1}{3}$ of the whole, but when there is the father she takes $\frac{1}{3}$ of the remainder after the share of the husband or the wife has been satisfied.

You will observe that the mere existence of two or more brothers and sisters would reduce the mother's share to $\frac{1}{6}$, although they might not take anything by reason of the existence of a male ascendant.

6. The true grandfather's share is $\frac{1}{6}$. He takes this share in default of the father, and in the same circumstances under which the father would have taken if alive; that is to say, when there is any male descendant in the male line. In default of the male descendants and of the father the grandfather takes as residuary.

Similarly on failure of the nearer ones, a remoter paternal grandsire in the male line takes $\frac{1}{6}$, when he does not become a residuary.

7. The true grandmothers' share is $\frac{1}{6}$. The mother's existence is a bar to the inheritance of grandmothers both paternal and maternal. The paternal grandmothers are excluded also by the father. All the grandmothers of the same degree take the sixth jointly. The father's mother and the mother's mother will take the sixth dividing it equally. A nearer grandmother of either side excludes a remoter grandmother. The mother's mother will exclude the father's mother's mother.

8. A single full sister's share is $\frac{1}{2}$; two or more full sisters take $\frac{1}{3}$. The full sister becomes a sharer in default of the full brother and under the same circumstances in which her brother if she had one would have been a residuary and would have rendered her a residuary; with this difference that the full sister cannot become a legal sharer when there is a daughter or son's daughter, with whom also she becomes a residuary. So a full sister can take the legal share, provided there be no descendant who can take either as sharer or residuary, no male ascendant and no full brother.

9. A single consanguine sister takes $\frac{1}{2}$; two or more such sisters take $\frac{1}{3}$. A consanguine sister can take the legal share under the same circumstances as the full sister, and in her default and in default of a consanguine brother.

But if there be a single full sister who takes $\frac{1}{2}$ as her share, the consanguine sister takes $\frac{1}{3}$, if there be no consanguine brother.

10. The uterine brother or the uterine sister, if one, takes $\frac{1}{2}$ as his or her share; if there be more than one, they take $\frac{1}{3}$. There is no distinction between them, by reason of sex. They are entitled to the above share, when there is no descendant taking as sharer or residuary and when there is no ascendant residuary. The existence of a brother and a sister of either the whole or the half blood offers no obstacle to their inheritance as sharers: so their position is better than that of brothers and sisters by the same father only.

Rules of Distribution.—The legal shares are $\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{4}$, $\frac{1}{6}$, $\frac{1}{8}$, and $\frac{1}{10}$. When there are different sets of heirs and each set is composed of more persons than one, write down in a line the fractions representing the shares and the residue if any. Multiply the denominator of each share and the residue by the number of persons that are entitled to the same, and then reduce the fractions last obtained to their equivalents with the L. C. Denominator. The L. C. D. will represent the number of parts into which the estate is to be divided, and the numerator of each of the last mentioned fractions will represent the number of parts which each of the individuals in the different sets of heirs will respectively obtain.

Increase.

Sometimes it so happens that the shares of the legal sharers who are entitled to take, being added up, the sum becomes more than unity. In such a case the common denominator is to be increased to a number equal to the sum of the numerators. This is called *increase*, and when this occurs there is nothing left for the residuaries. On looking to the fractions representing the shares, you will find that in whatever different combinations these fractions may be, their common denominator will be either 6, 8, 12 or 24. An increase may take place when the common denominator is 6, 12 or 24.

Under certain circumstances the 6 is to be increased to 7, 8, 9 or 10; the 12 to 13, 15 or 17; and the 24 to 27.

6 is increased to 7, when there are

husband and two full sisters; or husband, one full sister and a consanguine or uterine sister.

It is increased to 8, when there are

husband, two full sisters and mother; or husband, one full sister and two uterine sisters.

It is increased to 9 when there are

husband, two full sisters and two uterine sisters; or husband, one full sister, two uterine sisters and mother.

It is increased to 10, when there are

husband, two full sisters, two uterine sisters and mother.

12 is raised to 13 when there are

widow, two full sisters and mother

It is raised to 15, when there are

husband, two daughters, father and mother; or

widow, two full sisters, and two uterine sisters; or widow, two full sisters, one uterine sister and mother.

It is raised to 17, when there are

widow, two full sisters, two uterine sisters and mother.

24 is raised to 27, when there are,

a widow, two daughters, father and mother.

The doctrine of increase as explained above, may on a superficial consideration, appear to be arbitrary and based upon no principle. But if you study the subject carefully, you will perceive that the so-called increase means in mathematical language, proportionate reduction. The fraction representing the share of a legal sharer when he was individually considered, is no doubt intended to indicate that the legal sharer is entitled to such *portion* of the estate as corresponds to the fraction. But when there co-exist legal sharers, entitled to take shares, the aggregate whereof exceeds unity, then the doctrine of increase requires us

to take the fractions as representing the *proportions* according to which the estate is to be divided amongst the different sharers, and not as representing the *portions* of the estate, such as were originally intended.

Take for instance the case of husband and two sisters. The husband's share is $\frac{1}{2}$; and the two sisters' share is $\frac{2}{3}$. Then according to the principle of increase,

$$\begin{aligned} \text{husband's share} : \text{two sisters' share} &:: \frac{1}{2} : \frac{2}{3} \\ &:: \frac{3}{6} : \frac{4}{6} \\ &:: 3 : 4 \end{aligned}$$

\therefore husband's share = $\frac{3}{7}$.
and two sisters' share = $\frac{4}{7}$.

Take another instance, *viz.*, the case of husband, two full sisters, two uterine sisters and mother; then according to the above principle, husband's share : two full sister's share : two uterine sister's share : mother's share :: $\frac{1}{2} : \frac{2}{3} : \frac{1}{3} : \frac{1}{6} :: \frac{4}{12} : \frac{8}{12} : \frac{4}{12} : \frac{2}{12} :: 4 : 8 : 4 : 2$.

\therefore husbands' share = $\frac{4}{16}$,
two full sisters' share = $\frac{8}{16}$,
two uterine sisters' share = $\frac{4}{16}$,
and mother's share = $\frac{2}{16}$.

Return.

You will observe that legal sharers entitled to take may co-exist, the sum of whose shares is equal to unity or more. In such a case the residuaries have nothing left for them. On the other hand, there may be a residue left after satisfaction of the claims of the legal sharers, but no residuary to take the same. In a case like this, the residue comes back to those legal sharers that under the circumstances are entitled to take shares; with this exception, however, that the husband or the wife cannot take the residue in preference to the distant kindred. The case of the residue reverting to the legal sharers for want of a residuary to take the same is technically called the *return*.

The legal sharers that may be entitled to the return are, (1) daughter, (2) son's daughter, (3) mother, (4) true grandmother, (5) full sister, (6) consanguine sister, (7) uterine sister, and (8) uterine brother,—that is to say, the legal sharers with the exception of the husband or the wife, and of the father and the true grandfather, the latter two being residuaries in their own right. You will remember that when the daughter or the son's daughter co-exists with a full sister or consanguine sister, the sister becomes a residuary; hence in such a combination there is no return.

The *return* is the reverse of what is called the *increase*. The return means proportionate increase whereas the so-called increase means proportionate reduction. In the one case, the aggregate of the shares assigned to the sharers when individually considered, is less than unity; while in the other, it is greater than unity. The principle of distribution is the same in both cases, with this difference that, in the case of return, you are to deduct first the share of the husband or wife who is not entitled to the return, and to distribute the remainder among the sharers in proportion to the fractions representing their original shares. Thus, for instance, when there are a widow, a daughter and the mother, the widow's share being $\frac{1}{8}$, the remainder $\frac{7}{8}$ is to be divided between the daughter and the mother in the ratio of $\frac{1}{2} : \frac{1}{6}$; and $\frac{1}{2} : \frac{1}{6} :: \frac{3}{6} : \frac{1}{6} :: 3 : 1$.

$$\therefore \text{daughter's share} = \frac{3}{4} \text{ of } \frac{7}{8} = \frac{21}{32}.$$

$$\text{and mother's share} = \frac{1}{4} \text{ of } \frac{7}{8} = \frac{7}{32}.$$

If instead of one daughter there are two, then the $\frac{7}{8}$ is to be divided in the ratio of $\frac{2}{3} : \frac{1}{6}$. And $\frac{2}{3} : \frac{1}{6} :: \frac{4}{6} : \frac{1}{6} :: 4 : 1$.

$$\therefore \text{two daughters' share} = \frac{4}{5} \text{ of } \frac{7}{8} = \frac{28}{40}.$$

$$\text{and mother's share} = \frac{1}{5} \text{ of } \frac{7}{8} = \frac{7}{40}.$$

The above are the rules regarding the succession and inheritance of the relations that are called sharers and residuaries. The principal features distinguishing the Sunni School of inheritance from other systems of jurisprudence are, that it postpones the distant kindred or cognates, including even the daughter's son, to the agnates however distant, and that it shows a consideration at the same time to different relations with whom a person is bound by the ties of natural love and affection. Most of the relations enumerated above are no doubt excluded by the existence of nearer ones. The relations, however, that can under no circumstances, be excluded and must take some share or other, are those from whom a person immediately derives his existence, those who derive their existence immediately from that person, and one who in the eye of almost all systems of law, is viewed as one and the same person with that person: in other words, the father and the mother, the son and the daughter, and the husband or the wife.

DISTANT KINDRED OR COGNATES.

Let us now proceed to consider the succession of the distant kindred. The succession opens to them on failure of the legal sharers and the residuaries. The above rule, however, is subject to this exception, namely, that the husband or the wife does not

exclude them, the residue of the estate, after deducting his or her share, goes to the distant kindred.

The distant kindred are divided into four classes.

The first class includes those descendants of the deceased that are neither sharers nor residuaries, that is to say, the children of the daughter and of the son's daughter how low soever.

The second class comprises those ascendants, that cannot take either as sharers or residuaries; that is to say, the false grandfather and the false grandmother, however high.

The third class comprehends those descendants however low, of both parents, who are neither sharers nor residuaries; in other words, the descendants of brothers and sisters other than the male descendants of the full and consanguine brothers, these being residuaries. They are the daughters of the full and the consanguine brothers; and the sons and daughters, of the uterine brother, and of the sisters of all descriptions: and their descendants however low.

Under the fourth class come the descendants of the immediate parents of both the parents, *i. e.*, the descendants of the father's father, the father's mother, the mother's father and the mother's mother, other than those that are legal sharers or residuaries. They are the father's uterine brother and the father's sisters, the mother's brothers and the mother's sisters, the daughters of father's full and consanguine brothers, as well as the descendants of all these how low soever.

The order of succession amongst the four classes of the distant kindred is the same as amongst the residuaries. First, the descendants; in their default, the ascendants; and on failure of them, the collaterals: amongst the collaterals again, the descendants of the parents come first; and in their absence, the descendants of the grandparents.

The four classes of the distant kindred, therefore, take in the order in which they have been enumerated above.

The order of succession amongst the relations of each group is governed by rules somewhat complicated. The general rules applicable to the four classes are, that the nearer in degree excludes the more remote; and that, of two relations equal in degree, if one be immediately related through a sharer or a residuary and the other not so, the former is to be preferred to the latter.

THE SHIA SCHOOL.

Heirs generally.

According to the Shia School, the causes of heritable right are two, namely, (1) *Nasab* or consanguinity, and (2) *Sabab* or special connection.

The *Sabab* or special connection is of two kinds, namely, (1) *Zoujīyat* or conjugal relation, whereby the husband and the wife become heirs to each other under all circumstances, (2) *Valá* or the threefold peculiar connection, namely, (a) the *Valá* of emancipation or that subsisting between the master and an emancipated slave, (b) the *Valá* of *Jamin-i-jarirah* or that between a person and his surety taking the responsibility for any offence that may be committed by him and (c) the *Valá* of *Imámat* or the spiritual connection between the *Imám* or spiritual head and a Mahomedan.

Of the three kinds of *Valá*, the *Imám's* succession only need be considered; the estate of a male goes to the *Imám* in default of the heirs by blood relationship notwithstanding the widow, who is not entitled to claim the residue left after deduction of her legal share, *i.e.*, one-fourth of the estate. The estate of a female, however, cannot go to the *Imám*, if there is the husband, who is entitled to the residue in preference to the *Imám*.

Heirs by blood relationship.

The *Nasab* or consanguinity is the principal cause of inheritance, and applies to all relations agnate or cognate. For the purpose of the order of succession, the relations are divided into three groups or classes.

1. The first class consists (1) of the two parents, and (2) of the descendants male or female how low soever.

2. The second class comprises (1) all ancestors other than the parents, how high soever, male or female, on the father's or the mother's side, and (2) all descendants of the parents, namely, brothers and sisters, full or half, and their descendants, how low soever.

3. The third class comprehends all collaterals near or remote (1) on the father's, and (2) on the mother's side, namely, the paternal and the maternal uncles, granduncles and so forth, how high soever, and their descendants how low soever.

When there is any heir of the first class, none of the second and the third classes, can take anything; nor can a relation of the third class inherit when there is any heir of the second class.

Legal Sharers.

(1) The husband or (2) the wife, (3) the daughter, (4) the father, (5) the mother, (6) the full sister, (7) the half sister by the same father only, (8) the brother and sister by the same mother only,—are the legal sharers according to the Shia School.

1 & 2. The husband and the wife are entitled to take only

as legal sharers when co-existing with the heirs by *Nasab*, and their respective shares are the same as under the Sunni School.

The husband inherits a share of all kinds of property left by the wife; and so does the wife, provided she has issue of her body by the deceased; otherwise, she does not get any share of land, but she is entitled to the legal share of the *value* of the buildings and trees standing on land, and of household effects, not the things themselves.

3. The daughter becomes a sharer under the same circumstances and takes the same share, as under the Sunni School, *i.e.*, when there is no son,—with whom she becomes a residuary; and if one, she takes half, and if there be two or more daughters they take two-thirds.

4. The father takes, as a legal sharer when there is any issue, however low, of the deceased, and as a residuary when there is no such issue; and his share is one-sixth.

5. The mother gets a sixth as her legal share when the deceased has left any descendant how low soever; but if there is no issue and if there be the father then she is entitled to a third, provided there be not *brethren*, *i.e.*, two brothers, or one brother and two sisters, or four sisters,—by the same father and mother, or by the same father only; although these brothers and sisters cannot themselves get anything, yet their existence prevents the mother from getting more than a sixth, not only as a sharer, but even by way of return.

6 & 7. It should be remarked that the brothers and sisters belong to the second group of heirs; so they can take as legal sharers only when there is no heir of the first group.

It should also be borne in mind that brothers and sisters and their descendants inherit together with grand-parents however high.

According to the Shia School, a paternal grandfather is deemed equal to a full brother or to a consanguine brother, *i.e.*, a half brother by the same father only; and a paternal grandmother is deemed equal to a full or a consanguine sister.

A full sister and a consanguine sister become legal sharers respectively under the same circumstances, subject, however, to the above doctrine, that is to say, they cannot be legal sharers when there is a grandfather, with whom they must become residuaries.

It should also be noted that under the Shia School, a full or a consanguine sister cannot become residuaries with a daughter as under the Sunni School; as none in the second group can take anything when there is any one of the first group.

8. The uterine brother and sister, *i.e.*, the brother and sister

by the same mother only take as legal sharer when the succession goes to the second group of heirs.

A single such brother or sister takes one-sixth as his or her legal share, two or more such brothers and sisters take one-third to which they are equally entitled without any distinction based on sex.

The maternal grandfather and grandmother are deemed equal respectively to a brother and sister by the same mother only, when co-existing with the latter, and are therefore entitled to take a share of the third allotted to two or more uterine relations.

Succession of the first group.

The first group consists of the parents and the descendants. When any one belonging to this group is in existence, none of the second or third group can take anything.

The only persons who can succeed together with a descendant are the parents and the husband or the wife.

Amongst the descendants the nearest in degree, whether male or female excludes the more remote; for instance, if there be a daughter and a predeceased son's son, the latter takes nothing.

If there be a son and a daughter, the son takes twice as much as the daughter. And this rule generally applies to all cases when a male and a female of the same degree inherit together.

Amongst descendants sprung from a son and a daughter, there is the right of representation with respect to their respective shares, *i.e.*, the son's descendants whether one or more, will take the son's share and the daughter's issue will take the daughter's share; for instance, when there are a son's daughter and a daughter's son, they being of equal degree become heirs together, but the former takes two-thirds and the latter one-third being the respective shares which their father and mother if alive would have taken.

When there is a son or son's issue who becomes heir, then each of the parents takes a sixth. But should there be neither son nor his issue, but a daughter or her issue only becomes heir with parents, then the shares of the latter are under some circumstances liable to increase, *i.e.*, when there is a residue left after satisfaction of the claims of all the legal sharers.

Increase and Return.

There is no *Increase* or proportionate reduction under the Shia School when there is a deficiency; but the same falls entirely on the daughter or the full or consanguine sister, on the ground of their share being liable to be reduced under some other circumstances.

For instance, when there are the husband, the father, the mother, and a daughter, their shares are $\frac{1}{4}$, $\frac{1}{6}$, $\frac{1}{6}$ and $\frac{1}{2}$, and the equivalents of these with the Least Common Denominator are $\frac{3}{12}$, $\frac{2}{12}$, $\frac{2}{12}$ and $\frac{6}{12}$; here the husband and the parents take their full shares, and the daughter gets only $\frac{5}{12}$,—instead of $\frac{6}{12}$.

When there is a residue left after satisfaction of the claims of the legal sharers, it *returns* to the legal sharers themselves excepting the husband or the wife who are not entitled to the *return*, and excepting also the mother if there be two or more brethren. The return is divided in proportion to the legal shares, in other words, the estate after deduction of the husband's or the wife's share, and sometimes also of the mother's share, is distributed in proportion to the legal shares.

For instance, when there is the father, the mother, and a daughter, then their shares are $\frac{1}{6}$, $\frac{1}{6}$ and $\frac{1}{2}$; so there is a surplus of $\frac{1}{6}$ which returns to them all if there be no brethren depriving the mother of the right to the return: the property is therefore to be divided in the proportion of $\frac{1}{6} : \frac{1}{6} : \frac{1}{2} :: \frac{1}{6} : \frac{1}{6} : \frac{2}{3} :: 1 : 1 : 3$.

∴ the father's share = $\frac{1}{6}$,
 the mother's share = $\frac{1}{6}$, and
 the daughter's share = $\frac{2}{3}$.

Should there be brethren, and the mother be not, therefore, entitled to the surplus, then the $\frac{5}{6}$ remaining after deduction of the mother's $\frac{1}{6}$, is to be divided between the father and the daughter in the ratio of $\frac{1}{6} : \frac{1}{2} :: \frac{1}{6} : \frac{2}{3} :: 1 : 3$;

∴ the father's share = $\frac{1}{4}$ of $\frac{5}{6} = \frac{5}{24}$, and
 the daughter's share = $\frac{3}{4}$ of $\frac{5}{6} = \frac{5}{8}$.

If there be the husband, the father, and a daughter, then allotting a fourth to the husband, the remaining three-fourths is to be divided between the father and the daughter in the ratio of $\frac{1}{6} : \frac{1}{2} :: \frac{1}{6} : \frac{2}{3} :: 1 : 3$,

∴ the father's share = $\frac{1}{4}$ of $\frac{3}{4} = \frac{3}{16}$, and
 the daughter's share = $\frac{3}{4}$ of $\frac{3}{4} = \frac{9}{16}$.

If there be the widow, the father, the mother and a daughter, then deducting the widow's $\frac{1}{8}$, the remaining $\frac{7}{8}$ is to be divided in the ratio of $\frac{1}{6} : \frac{1}{6} : \frac{1}{2} :: \frac{1}{6} : \frac{1}{6} : \frac{2}{3} :: 1 : 1 : 3$,

∴ the father's share = $\frac{1}{8}$ of $\frac{7}{8} = \frac{7}{64}$,
 the mother's share = $\frac{1}{8}$ of $\frac{7}{8} = \frac{7}{64}$, and
 the daughter's share = $\frac{3}{8}$ of $\frac{7}{8} = \frac{21}{64}$.

Succession of the second group.

If there be no heir of the first group, then the heirs of the second group become entitled to the inheritance.

The husband or the widow is entitled to the larger share, namely, $\frac{1}{2}$ or $\frac{1}{4}$ respectively, while inheriting with any heir of the second group.

The second group consists of two branches, namely, (1) the paternal and the maternal grandparents and their ancestors how high soever, forming one branch, and (2) the brothers and sisters and their descendants how low soever, constituting the second branch.

The nearest in degree among heirs of each branch is entitled to inherit to the exclusion of the more remote. But the heirs of one branch cannot exclude those of the other branch, on the ground of nearness; the relations belonging to both the branches become co-heirs and are entitled to inherit together with each other irrespective of nearness or remoteness. Thus, when there is a brother or a sister whether full or paternal or maternal, no nephew or niece can inherit; nor can a great-grandparent succeed together with a grandparent on either side. But a nephew or a niece will become a co-heir with a grandparent; and a great-grandparent will inherit together with a brother or a sister.

The paternal grandfather and grandmother are for the purpose of succession deemed equal to a full brother and sister respectively, and in their default, to a consanguine or paternal brother and sister respectively; and the maternal grandfather and grandmother, to a maternal or uterine brother and sister respectively. The paternal brother and sister are excluded by a full brother or sister, but a maternal brother or sister is co-heir with a full brother or sister; and in default of the full brother and sister, the paternal brother and sister take their place.

Thus, should there be the paternal grandfather and grandmother, the maternal grandfather and grandmother, a full brother and a full sister, and a maternal brother and sister, then one-third of the estate will go to the four maternal relations to be taken by them equally, there being no distinction based on sex in their case; and the remaining $\frac{2}{3}$ will go to the four paternal relations, namely, to the two grandparents and to the brother and the sister, the two females each taking half as much as each of the two males.

When a male and a female of equal degree on the paternal side are co-heirs, the male takes twice as much as the female; but this inequality between males and females does not apply to the maternal or uterine relations who are entitled to take equally irrespective of their sex.

There is the right of representation for the purpose of determining the amount of shares to be taken by remoter relations

in either branch, when the inheritance goes to them; the descendant of a brother or sister will take his or her share. Similarly a great-grandparent will take the place of the grandparent through whom he or she is related.

A maternal relation is not entitled to take more than his or her appointed share when there is a paternal relation entitled to take as co-heir; the surplus if any will go to the paternal relations only.

To understand the foregoing rules, let us take some concrete cases:—

Suppose there are four grandparents of the father as well as of the mother, and a daughter of a full brother, a son of a full sister, a son of a consanguine brother, and a son of a maternal sister and a daughter of a maternal brother. In such a combination the paternal brother's son is excluded,

the two parents of the paternal grandfather take his, *i.e.*, a full brother's share,

the two parents of the paternal grandmother take her, *i.e.*, a full sister's share,

the two parents of the maternal grandfather take his, *i.e.*, a maternal brother's share,

the two parents of the maternal grandmother take her, *i.e.*, the maternal sister's share,

the full brother's daughter takes the full brother's share,

the full sister's son takes the full sister's share,

the son and daughter of the maternal sister and brother take the latter's share respectively,

∴ the four maternal great-grandparents and the maternal nephew and niece will together take $\frac{1}{3}$,

and the four paternal great-grandparents and the children of full brother and sister will together take $\frac{2}{3}$; hence

the share of the maternal nephew = $\frac{1}{4}$ of $\frac{1}{3}$,

the share of the maternal niece = $\frac{1}{4}$ or $\frac{1}{3}$,

the share of the maternal grandfather's two parents = $\frac{1}{4}$ of $\frac{1}{3}$, or $\frac{1}{8}$ of $\frac{1}{3}$ each,

the share of the maternal grandmother's two parents = $\frac{1}{4}$ of $\frac{1}{3}$, or $\frac{1}{8}$ of $\frac{1}{3}$ each,

the share of the full brother's daughter = $\frac{2}{3}$ of $\frac{2}{3}$,

the share of the full sister's son = $\frac{1}{3}$ of $\frac{2}{3}$,

the share of the paternal grandfather's father = $\frac{2}{3}$ of $\frac{2}{3}$ of $\frac{2}{3}$,

the share of the paternal grandfather's mother = $\frac{1}{3}$ of $\frac{2}{3}$ of $\frac{2}{3}$,

the share of the paternal grandmother's father = $\frac{2}{3}$ of $\frac{1}{3}$ of $\frac{2}{3}$, and

the share of the paternal grandmother's mother = $\frac{1}{3}$ of $\frac{1}{3}$ of $\frac{2}{3}$;

∴ their shares are = $\frac{1}{17}$, $\frac{1}{17}$, $\frac{1}{16}$, $\frac{1}{16}$, $\frac{1}{16}$, $\frac{1}{16}$, $\frac{1}{16}$, $\frac{1}{16}$, $\frac{1}{16}$, $\frac{1}{16}$, $\frac{1}{16}$, and $\frac{1}{16}$
 = $\frac{1}{16}$, $\frac{1}{16}$, $\frac{1}{16}$, $\frac{1}{16}$, $\frac{1}{16}$, $\frac{1}{16}$, $\frac{1}{16}$, $\frac{1}{16}$, $\frac{1}{16}$, $\frac{1}{16}$, $\frac{1}{16}$, and $\frac{1}{16}$.

Suppose again that there are the husband, a full sister and a maternal brother, then the husband's share is $\frac{1}{2}$, the full sister's share is $\frac{1}{4}$, and the maternal brother's share $\frac{1}{4}$, here there is a deficiency of $\frac{1}{4}$, which falls entirely on the full sister, the doctrine of *increase* being not recognized by the Shia school; hence the husband and the maternal brother take their shares in full, while the full sister takes $\frac{1}{4} - \frac{1}{4} = \frac{1}{4}$ instead of $\frac{1}{4}$.

Succession of the third group.

The heirs of the third group succeed in default of the heirs of the first and the second groups, i.e., in default of all descendants, all ascendants, and all descendants of the parents of the *Propositus*. They are all other collaterals, namely, the uncles, grand-uncles, and so forth, how high soever, and their descendants how low soever, on both the father's and the mother's side.

The rules of the order of succession amongst them are (1) that the descendants of the nearest ancestor must be exhausted before the inheritance can go to the descendants of a remoter ancestor, (2) that amongst the descendants of the ancestors of the same degree, the nearest in degree will exclude the more remote, (3) that the distinction between the full, the consanguine, and the uterine brothers and sisters and their descendants, obtains amongst similar relations of the parents and so forth, the consanguine being excluded by the relations of full blood, (4) that the paternal relations take twice as much as the maternal relations, (5) that amongst co-heirs, the males take twice as much as the females, but not so the uterine relations on either side, (6) and that the right of representation obtains for ascertaining the shares of the remoter in descent among collaterals similar to that obtaining amongst the descendants of brothers and sisters of different descriptions.

To the second of the above rules there is a single exception, namely, where there are the son of a paternal uncle of the full blood and only a paternal uncle of the half blood on the father's side, then the former takes, in preference to the latter; but if there be an uterine brother of the father, then the former would be excluded.

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